

# JAPJI

The Sikh Morning Prayer

(English version in simple prose)

Translated by  
Bhagat Singh

ਸਤਿਨਾਮੁ ਕਰਤਾ ਹਰਿ  
ਨਾਨਕੁ ਜਪੈ ॥ १ ॥  
ਗੁਰਮਤਿ ॥ ॥ ॥  
॥ ॥ ॥



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## FOREWORD

In the latest and Modern practical universal message of spirituality to the world contained in Sri Guru Granth Sahib, “Japji” of Guru Nanak has been given prime position. Japji is the very basis of the Sikh philosophy.

An additional importance of this part of the scripture is that amongst the five compositions of Gurbani enjoined for daily recitation and repetition (*Nitnem*) this is the very first. Every Sikh is expected to start his day with a dedicated reminder of this sublime message of Guru Nanak.

While revealing the essence of the Truth — the everlasting Supreme Reality — Japji gives those who recite or sing it with devotion a great fillip in their gradual march on the path of Godhood.

Whereas a very large number of translations of Guru Nanak’s Japji are available in different languages of the world, those in English are important in today’s strife-torn world because English is understood by practically the largest number of literate people spread over different geographical and political divisions of this planet. Out of the English translations, many are in rhyme and not easily understandable by the beginners or the young ones or even by those who have just started on the

Path. The uniqueness of this translation rendered by Sardars Bhagat Singh and G. P. Singh and published by Hemkunt Press is that it is in simple language and plain English prose. That is one of the reasons for which I commend this treatise to those who want to understand and grasp the elementary meanings of this great revealing message addressed to the entire humanity.

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## INTRODUCTION

### JAPJI SAHIB

*Japji*, the morning prayer, is the most important prayer of the Sikhs and it gets the first place in the Sikh Holy Book—*Guru Granth Sahib*. It was compiled by Guru Nanak—the first Prophet of the Sikhs about seven years before his death (b 1469–d 1539.) It has 38 verses. *Japji*'s language is a bit involved but as a matter of fact the entire *Guru Granth Sahib* is but an elucidation of *Japji*.

*Japji* follows the traditional pattern of compositions of the times beginning with an invocation for the blessings of God and ending with thanksgiving on the successful completion of the work.

*Japji* starts with a description for the nature of God: His Uniqueness, Omnipotence, Immortality, etc., and reaffirms His being both Truth and Reality. It concludes with another statement to the effect that knowledge of God is obtained only through the grace of the Guru. This is the essence of the Sikh faith. These starting lines precede all Sikh prayers asking for God's blessings. The next few lines re-state and re-emphasize the qualities of God—Truth and Reality. Thereafter begins the '*Jap*'.

The quest for truth is stated in the first verse. Since the aim of life is to know God and be united with Him and neither thinking, nor meditation, nor penance or

---

fasting, nor any other device reveals any secret. How can we tear the veil of illusion that covers our eyes and get to know the truth?

The rest of the verses are an answer to these questions with various diversions from the theme of how to observe the Will of God. Four verses at the end (34-37) indicate the steps by which man progresses to spiritual emancipation. Starting from the earth which is the realm of law, he proceeds to acquire learning in the realm of knowledge. The third state is the realm of beauty, and the fourth is the realm of action. The journey ends in the realm of truth, and merger with God.

The last verse of *Japji* sums up all that is required to achieve perfection : Self-control, patience, knowledge, fear of God and love of God, and earnest prayer.

At the end, the last verse or the '*Salok*' is probably a composition of the second Guru Angad. It appears with a slight variation in Guru Angad's hymns in *Majha-Ki-Var*. The *Salok* is recited at the end of most Sikh religious rituals.

This is perhaps the first attempt to literally translate *Japji* into a simple English prose which can be easily understood by every body.

Translation upto verse 26 is by Bhagat Singh and from verse 27 onwards is by G.P. Singh.

## **GURU GRANTH SAHIB**

*Guru Granth Sahib*, The Holy Book of the Sikhs, was compiled by the fifth Guru, Guru Arjan Dev in the year 1604 A.D. He already had before him the hymns of the four predecessors which were collected and put to writing by the second and the third Sikh Guru. The third Guru had even added some of the writings of the Hindu *Bhaktas* and Muslim *Sufis*. These writings, assembled in two volumes, were lying with Baba Mohan, son of the third Guru, from whom Guru Arjan Dev procured with great difficulty and persuasion. A few writings of the Gurus were also procured from some other sources as well and the whole was put into writing in a single volume, with judicious pruning by Bhai Gurdas, a disciple of the Gurus, under direct supervision of Guru Arjan Dev.

Guru Gobind Singh re-edited it, expurgating and amending a few lines and adding hymns of the ninth Guru who was also his father. This whole has come down to us in its original form and purity.

Guru Gobind Singh did not add any of his own compositions in *Guru Granth Sahib*. Most of his own compositions are compiled into a separate volume called *Dasam Granth*. It was compiled by Bhai Mani Singh after Guru Gobind Singh's death. It has over 1400 pages.

*Guru Granth Sahib* has 1430 pages and it contains 5894 hymns in all. Guru Nanak has 976 hymns to his credit, Guru Angad 61, Guru Amar Das 907,

Guru Ram Das 679, Guru Arjan Dev 2216, Guru Tegh Bahadur 118 and other Hindu *Bhaktas* and Muslim *Sufis* 937 hymns. Most of these *Bhaktas* or *Sufis* belonged to the lower classes of society. Kabir for instance was a weaver, Ravidas a shoemaker, Sain a barber, Nam Dev a washerman.

The language of *Guru Granth Sahib* is in simple colloquial Punjabi with a mixture of dialects of Hindi as well as current vocabulary of Persian and Arabic. It is in poetic form and is written in Gurmukhi script. It is arranged not subjectwise but according to the musical measure in which a hymn is supposed to be sung.

Guru Gobind Singh conferred permanent Guruship on *Granth Sahib* on 4 October 1708 and ordained that after him *Granth Sahib* will be the Guru of the Sikhs for ever as the living embodiment of Divine light to be called *Guru Granth Sahib*.

## **THE SIKH RELIGION**

Guru Nanak (1469- 1539 A.D.) was the founder and the first Prophet of the Sikh faith. He was succeeded by a chain of nine Gurus. The tenth Prophet—Guru Gobind Singh (1666- 1708 A.D.)—transformed the Sikhs on 13 April 1699 A.D. into *Khalsa* which means the pure. This was done by administering *amrit* (baptism) and he gave all males the last name as *Singh* which means lion and all females as *Kaur* which means princess. He gave them the

special form by enjoining on them not to cut their hair and created a classless and casteless society:

*'Maanas ki jaat sabe ekai pehchanbo'*

*(Akal ustat)*

(The humanity is equal creation and  
none is either high or low)

As ordained by Guru Gobind Singh, after him Guruship vests in the holy book of the Sikhs—Guru Granth Sahib—and the Sikhs are supposed to follow the writings and teachings as enshrined in Guru Granth Sahib which is the living embodiment of the Guru.

The tenth master is reported to have recited the following hymn:

*'Agya bhai Akal ki, tabai chalaao Panth,  
Sabh Sikhan ko hukam hai,  
Guru maneo Granth.'*

(Command came from the timeless and the Khalsa Panth was established. All Sikhs are commanded to recognize the Granth as the Guru).

In Sikh religion the word 'Guru' does not denote a teacher, or an expert or a guide in human body. When God manifested his attributes in person, that person was called 'Guru Nanak'.

*'Jot roop har aap gur Nanak Kahayo'*

(Sawayas Bhattan. GGS: Page 1408)

'God, the embodiment of light, has caused himself to be called Guru Nanak'.

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(One man offers and another pours wine—  
intoxicant – in his cup. By drinking which  
intellect departs, madness enters the brain. Man  
distinguishes not between mine and thine and  
is disliked by his Master.

By drinking which the Lord is forgotten and  
the mortal receives punishment at His court.

As far as it lies in your power, you should not  
drink the false wine.

Nanak says if the Lord's Grace be on you, you  
are blessed by the true wine.

Such a person will be imbued in Lord's love  
and will obtain a place in His presence).

In Adi Granth pp. 1136, (Bhairo Mohalla 5)

*Varat na raho na mah ramdana.*

*Tis sevi jo rakhai nidana.*

*Ek Gusain Alah mera.*

*Hindu Turk duhan nebera. 1 . Rahau*

*Haj kaabe jao na teerath pooja.*

*Eko sevi avar na dooja . 2.*

*Pooja karo nivaj gujaro*

*Ek Nirankar ridai namaskaro. 3.*

*Na hum Hindu na Musalman.*

*Allah Ram ke pind paran. 4.*

*Keh Kabeer ih keea vakhana*

*Gur peer mil khud khasam pachhana. 5.*

(I practise not fasting nor observe the Muslim month of Ramzan.

I serve Him only, who will save me in the end.  
The only one Lord of the world is my God.  
He administers justice to both Hindus & Muslims.

I go not on pilgrimage to Mecca nor I go to worship at the Hindu holy places of pilgrimages.  
I serve only the one Lord and not any other.  
I perform not Hindu worship nor I offer Muslim prayer.

I think of only one formless Lord in my mind and make obeisance to Him.

I am neither a Hindu nor a Muslim.

My body and soul belong to Him, who is called God of Muslims & Lord of Hindus.

Says Kabir, I speak this truth that meeting with the Guru I have realized my Lord).

The Sikh way of greeting is "*Sat Sri Akal*" meaning "Truth is God" or "*Waheguru ji ka Khalsa, Waheguru ji ki Fateh*" meaning "Hail Khalsa of the wonderful Lord, who is always victorious as victory is of the Lord."

New Delhi

13 April, 1986

G.P. Singh

## ਜਪੁਜੀ

ੴ  
ਸਤਿਨਾਮੁ  
ਕਰਤਾ ਪੁਰਖੁ  
ਨਿਰਭਉ  
ਨਿਰਵੈਰੁ  
ਅਕਾਲ ਮੂਰਤਿ  
ਅਜੂਨੀ ਸੈਭੰ  
ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

॥ ਜਪੁ ॥  
ਆਦਿ ਸਚੁ ॥  
ਜੁਗਾਦਿ ਸਚੁ ॥  
ਹੈ ਭੀ ਸਚੁ  
ਨਾਨਕ ਹੋਸੀ ਭੀ  
ਸਚੁ ॥ ੧ ॥

## JAPJI

*Ik Onkaar*  
*Satnaam*  
*Karta purakh*  
*Nirbhau*  
*Nirvair*  
*Akaal murat*  
*Ajuni saibhang*  
*Gur prasaad*

**Jap**  
*Aad sach*  
*Jugaad sach*  
*Hai bhi sach*  
*Nanak hosi bhi*  
*sach : 1 :*

## **JAPJI** **(The Morning Prayer)**

There is one God  
His name is Truth  
He is the Creator  
He is without fear  
He is without hate  
Immortal is His form  
He is not born or die to be born again  
By the Guru's grace, He is obtained.

### **Recite**

He was true before time began and  
He was the Truth when time began.  
True He is even now and  
True He shall be hereafter.

ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ  
ਜੇ ਸੋਚੀ ਲਖ  
ਵਾਰ ॥

ਚੁਪੈ ਚੁਪ ਨ ਹੋਵਈ  
ਜੇ ਲਾਇ ਰਹਾ ਲਿਵ  
ਤਾਰ ॥

ਭੁਖਿਆ ਭੁਖ ਨ  
ਉਤਰੀ ਜੇ ਬੰਨਾ ਪੁਰੀਆ  
ਭਾਰ ॥

ਸਹਸ ਸਿਆਣਪਾ ਲਖ ਹੋਹਿ  
ਤ ਇਕ ਨ ਚਲੈ ਨਾਲਿ ॥  
ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ  
ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥  
ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ  
ਨਾਨਕ ਲਿਖਿਆ  
ਨਾਲਿ ॥ ੧ ॥

*Sochai soch na hovaee je  
sochi lakh  
vaar.*

*Chupai chup na hovaee  
je laai raha liv  
taar.*

*Bhukhiala bhukh na  
utri je banna puria  
bhaar.*

*Sahas sianpa lakh  
hohe ta ik na chalai  
naal.*

*Kiv sachiaara hoiai  
kiv koorai tutai paal.*

*Hukam rajaai chalna  
Nanak likhia  
naal. : 1 :*

# 1

By thinking alone one cannot know Him  
though one may think a hundred  
thousand times.

One cannot know Him and obtain peace  
of mind by keeping silent and remain-  
ing absorbed in Him.

The hunger for knowing Him can neither be  
appeased by remaining hungry, nor by  
accumulating all the good things of life.

No, by none of these, nor by a hundred  
thousand other devices can God be  
reached.

How then shall the truth be known and  
how the veil of false illusion torn?

Only by obeying, O Nanak ! the will of the  
Lord.

ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ  
 ਹੁਕਮੁ ਨ ਕਹਿਆ  
 ਜਾਈ ॥

*Hukmi hovan akaar  
 hukam na kahia  
 jaaee.*

ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ ਹੁਕਮਿ  
 ਮਿਲੈ ਵਡਿਆਈ ॥

*Hukmi hovan jia hukam  
 milai vadiaai.*

ਹੁਕਮੀ ਉਤਮੁ ਨੀਚੁ  
 ਹੁਕਮਿ ਲਿਖਿ ਦੁਖ  
 ਸੁਖ ਪਾਈਅਹਿ ॥

*Hukmi uttam neech  
 hukum likh dukh  
 sukh paaiah.*

ਇਕਨਾ ਹੁਕਮੀ ਬਖਸੀਸ  
 ਇਕਿ ਹੁਕਮੀ ਸਦਾ  
 ਭਵਾਈਅਹਿ ॥

*Ikna hukmi bakhsees  
 ik hukmi sada  
 bhavaaiah.*

ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੋ  
 ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ॥

*Hukmai andar sabko  
 baahar hukam na koe.*

ਨਾਨਕ ਹੁਕਮੈ ਜੇ  
 ਬੁਝੈ ਤ ਹਉਮੈ  
 ਕਹੈ ਨ ਕੋਇ ॥੨॥

*Nanak hukmai je  
 bujhai ta haumai  
 kahai na koe : 2 :*

## 2

By His will and grace all forms are created  
but His will we do not know.

By His will are all beings infused with life  
and by His will some achieve greatness  
By His will some are made high and some  
low and by His will some get pleasure,  
some get pain.

By His will some are saved, others doomed  
to die, reborn and die again.

All are subject to His will, no one is  
exempt from it.

O Nanak ! he who knows His will has no  
ego or pride.

ਗਾਵੈ ਕੋ ਤਾਣੁ ਹੋਵੈ  
 ਕਿਸੈ ਤਾਣੁ ॥  
 ਗਾਵੈ ਕੋ ਦਾਤਿ ਜਾਣੈ  
 ਨੀਸਾਣੁ ॥  
 ਗਾਵੈ ਕੋ ਗੁਣ  
 ਵਡਿਆਈਆ ਚਾਰ ॥  
 ਗਾਵੈ ਕੋ ਵਿਦਿਆ  
 ਵਿਖਮੁ ਵੀਚਾਰੁ ॥  
 ਗਾਵੈ ਕੋ ਸਾਜਿ ਕਰੇ  
 ਤਨੁ ਖੇਹ ॥  
 ਗਾਵੈ ਕੋ ਜੀਅ ਲੈ ਫਿਰਿ  
 ਦੇਹ ॥  
 ਗਾਵੈ ਕੋ ਜਾਪੈ ਦਿਸੈ  
 ਦੂਰਿ ॥  
 ਗਾਵੈ ਕੋ ਵੇਖੈ  
 ਹਾਦਰਾ ਹਦੂਰਿ ॥

*Gaavai ko taan hovai  
 kisai taan.*  
*Gaavai ko daat jaane  
 neesaan.*  
*Gaavai ko gunn  
 vadiaaia chaar.*  
*Gaavai ko vidia  
 vikham veechaar.*  
*Gaavai ko saaj kare  
 tan kheh.*  
*Gaavai ko jia lai phir  
 deh.*  
*Gaavai ko jaapai disai  
 door.*  
*Gaavai ko vekhai  
 haadra hadur.*

.....Contd.

### 3

Who has the power to sing of His might and  
who has the power to sing of His bounty?  
Who can know His signs?

Who can sing of His virtue, greatness and  
deeds?

Who can sing of His wisdom which is  
difficult to understand?

How to praise Him, who creates life and  
then destroys it?

And having destroyed life creates it again.

Who has the power to praise Him who  
appears to be far?

And yet is ever present and near.

.....*Contd.*

.....Contd.

ਕਥਨਾ ਕਥੀ ਨ ਆਵੈ  
ਤੋਟਿ ॥

*Kathna kathi na aavai  
tot.*

ਕਥਿ ਕਥਿ ਕਥੀ ਕੋਟੀ ਕੋਟਿ  
ਕੋਟਿ ॥

*Kath kath kathi koti  
kot kot.*

ਦੇਦਾ ਦੇ ਲੈਦੇ ਥਕਿ  
ਪਾਹਿ ॥

*Deda de laide thak  
paahe.*

ਜੁਗਾ ਜੁਗੰਤਰਿ ਖਾਹੀ  
ਖਾਹਿ ॥

*Juga jugantar khahi  
khaahe.*

ਹੁਕਮੀ ਹੁਕਮੁ ਚਲਾਏ  
ਰਾਹੁ ॥

*Hukmi hukam chalaae  
rah.*

ਨਾਨਕ ਵਿਗਸੈ  
ਵੇਪਰਵਾਹੁ ॥ ੩ ॥

*Nanak vigsai  
veparvaah : 3 :*

.....*Contd.*

There is no end to talking about Him.

Millions of people give millions and millions  
of talks about Him.

The Giver continue to give but those who  
receive get weary.

All through the ages we live on His bounty.  
He makes us do as He commands.

O Nanak ! He lives in joy and free from  
care.

ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੁ  
ਨਾਇ ਭਾਖਿਆ ਭਾਉ  
ਅਪਾਰੁ ॥

ਆਖਹਿ ਮੰਗਹਿ ਦੇਹਿ ਦੇਹਿ  
ਦਾਤਿ ਕਰੇ ਦਾਤਾਰੁ ॥

ਫੇਰਿ ਕਿ ਅਗੈ ਰਖੀਐ ਜਿਤੁ  
ਦਿਸੈ ਦਰਬਾਰੁ ॥

ਮੁਹੈ ਕਿ ਬੋਲਣੁ ਬੋਲੀਐ ਜਿਤੁ  
ਸੁਣਿ ਧਰੇ ਪਿਆਰੁ ॥

ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ  
ਵਡਿਆਈ ਵੀਚਾਰੁ ॥

ਕਰਮੀ ਆਵੈ ਕਪੜਾ  
ਨਦਰੀ ਮੋਖੁ ਦੁਆਰੁ ॥

ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ  
ਸਭੁ ਆਪੇ  
ਸਚਿਆਰੁ ॥ ੪ ॥

*Saacha Sahib saach  
naai bhaakhia bhao  
apaar.*

*Akheh mangeh deh deh  
daat kare dataar*

*Pher ke agai rakhiai  
jit disai darbaar.*

*Muhau ke bolan boliai  
jit sun dhare piaar.*

*Amrit vela sach naao  
vadiaai veechaar*

*Karmi aavai kapra  
nadri mokh duaar.*

*Nanak avai jaaniai  
sabh aape*

*sachiaar : 4 :*

True is the Master, True is His name and  
His speech is unbounded love.

His creatures ever cry, 'Give O' give' and  
He, the bounteous never says 'no'.  
What then should we offer at His feet so  
that we may see His court.

What should we speak, by hearing  
which He may give us His love.

In the sweet hours of the early morning,  
meditate on His greatness.

By good action this body is obtained,  
by His grace we get salvation.

Know then, that the True One is all by  
Himself.

ਥਾਪਿਆ ਨ ਜਾਇ ਕੀਤਾ  
ਨ ਹੋਇ ॥

ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੁ ਸੋਇ ॥  
ਜਿਨਿ ਸੇਵਿਆ ਤਿਨਿ  
ਪਾਇਆ ਮਾਨੁ ॥

ਨਾਨਕ ਗਾਵੀਐ ਗੁਣੀ  
ਨਿਧਾਨੁ ॥

ਗਾਵੀਐ ਸੁਣੀਐ ਮਨਿ  
ਰਖੀਐ ਭਾਉ ॥

ਦੁਖੁ ਪਰਹਰਿ ਸੁਖੁ  
ਘਰਿ ਲੈ ਜਾਇ ॥

ਗੁਰਮੁਖਿ ਨਾਦੰ  
ਗੁਰਮੁਖਿ ਵੇਦੰ  
ਗੁਰਮੁਖਿ ਰਹਿਆ  
ਸਮਾਈ ॥

*Thaapia na jaae keeta  
na hoe.*

*Aape aap niranjan soe.  
Jin sevia tin  
paaia maan.*

*Nanak gaaviai guni  
nidhaan.*

*Gaaviai suniai mann  
rakhiai bhao.*

*Dukh parhar sukh  
ghar lai jaae.*

*Gurmukh naadan  
Gurmukh vedan  
Gurmukh rahia  
samaai.*

.....Contd.

## 5

God is neither established nor created by  
anyone.

He is self existent all by Himself.

They that serve Him shall be honoured.

Nanak says, sing of the most excellent Lord.

Praise Him and hear His praises and have  
love for Him in your heart.

All your sorrows will come to an end and

He will lead you to joy and happiness.

The Guru's word is the fine

heavenly music, the Guru's word is the  
wisdom of the *vedas* and

God Himself speaks through the Guru.

.....*Contd.*

.....Contd.

ਗੁਰੁ ਈਸਰੁ ਗੁਰੁ ਗੋਰਖੁ  
ਬਰਮਾ ਗੁਰੁ ਪਾਰਬਤੀ  
ਮਾਈ ॥

*Gur isar Gur gorakh  
barma Gur paarbati  
maai.*

ਜੇ ਹਉ ਜਾਣਾ ਆਖਾ  
ਨਾਹੀ ਕਹਣਾ ਕਥਨੁ  
ਨ ਜਾਈ ॥

*Je hau jaana aakha  
naahi kehna kathan  
na jaai.*

ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥  
ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ  
ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ  
ਨ ਜਾਈ ॥ ੫ ॥

*Gura ik deh bujhaai.  
Sabhna jia ka ik  
daata so mai visar  
na jaai : 5 :*

.....*Contd.*

God is the Destroyer  
the Preserver, the Creator and the  
goddess *Paarvati*.

Even if I know about Him, I cannot say,  
and I have no words to describe Him.

The Guru, my teacher, has taught me one  
thing.

That there is but one Lord of all creations,  
forget Him not.

ਤੀਰਥਿ ਨਾਵਾ ਜੇ ਤਿਸੁ  
ਭਾਵਾ ਵਿਣੁ ਭਾਣੇ  
ਕਿ ਨਾਇ ਕਰੀ ॥

ਜੇਤੀ ਸਿਰਠਿ ਉਪਾਈ ਵੇਖਾ  
ਵਿਣੁ ਕਰਮਾ ਕਿ ਮਿਲੈ  
ਲਈ ॥

ਮਤਿ ਵਿਚਿ ਰਤਨ ਜਵਾਹਰ  
ਮਾਣਿਕ ਜੇ ਇਕ ਗੁਰ ਕੀ  
ਸਿਖ ਸੁਣੀ ॥

ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥  
ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ  
ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ  
ਨ ਜਾਈ ॥ ੬ ॥

*Tirath naava je tis  
bhaava vin bhaane ke  
naae kari.*

*Jeti sirath upaai vekha  
vin karma ke milai  
lai.*

*Mat vich ratan javaahar  
maanik je ik Gur ki  
sikh suni.*

*Gura ik deh bujhaai.  
Sabhana jia ka ik  
daata so mai visar na  
jaai : 6 :*

## 6

I would bathe in holy waters if it pleases  
the Lord and if not, the pilgrimage is  
worthless.

All the created beings, that I behold,  
without good acts what do they  
obtain?

In the mind lie gems, jewels and rubies, but  
it will be opened only if one  
listens to the 'word' of the Guru.

The Guru has taught me one thing.  
That there is but one Lord of all creation,  
forget Him not.

ਜੇ ਜੁਗ ਚਾਰੇ ਆਰਜਾ  
ਹੋਰ ਦਸੁਣੀ ਹੋਇ ॥

ਨਵਾ ਖੰਡਾ ਵਿਚਿ  
ਜਾਣੀਐ ਨਾਲਿ ਚਲੈ  
ਸਭੁ ਕੋਇ ॥

ਚੰਗਾ ਨਾਉ ਰਖਾਇ ਕੈ ਜਸੁ  
ਕੀਰਤਿ ਜਗਿ ਲੇਇ ॥

ਜੇ ਤਿਸੁ ਨਦਰਿ ਨ ਆਵਈ  
ਤ ਵਾਤ ਨ ਪੁਛੈ ਕੇ ॥

ਕੀਟਾ ਅੰਦਰਿ ਕੀਟੁ  
ਕਰਿ ਦੋਸੀ ਦੋਸੁ  
ਧਰੇ ॥

ਨਾਨਕ ਨਿਰਗੁਣਿ ਗੁਣੁ  
ਕਰੇ ਗੁਣਵੰਤਿਆ ਗੁਣੁ  
ਦੇ ॥

ਤੇਹਾ ਕੋਇ ਨ ਸੁਝਈ ਜਿ ਤਿਸੁ  
ਗੁਣੁ ਕੋਇ ਕਰੇ ॥੭॥

*Je jug chaare aarja  
hor dasuni hoe.*

*Nava khanda vich  
jaaniai naal chalai  
sabh koe.*

*Changa naao rakhaae  
kai jas kirat jag le.*

*Je tis nadar na avaae  
ta vaat na puchhai ke.*

*Keeta andar keet  
kar dosi dos  
dhare.*

*Nanak nirgun gun  
kare gunvantia gun  
de.*

*Teha koi na sujhaee je  
tis gun koe kare : 7 :*

If one's life span were equal to  
     four ages, and ten times more.  
 Were one known throughout the nine  
     continents, and  
     all were to follow in his train.  
 If one were to win good name and  
     fame throughout the world.  
 What would all this be worth if he does not  
     find favour with the Lord.  
 He will be like a vermin among the worms  
     and even the wickedest of sinners will  
     accuse him of vice.  
 O Nanak ! the Lord fills the vicious with  
     virtue, and  
     makes the virtuous even more virtuous.  
 I can think of no one, who could bestow  
     goodness on Him.

ਸੁਣਿਐ ਸਿਧ ਪੀਰ ਸੁਰਿ  
ਨਾਥ ॥

*Suniai sidh pir sur  
naath.*

ਸੁਣਿਐ ਧਰਤਿ ਧਵਲ  
ਆਕਾਸ ॥

*Suniai dharat dhaval  
aakaas.*

ਸੁਣਿਐ ਦੀਪ ਲੋਅ  
ਪਾਤਾਲ ॥

*Suniai deep loa  
paataal.*

ਸੁਣਿਐ ਪੋਹਿ ਨ ਸਕੈ  
ਕਾਲੁ ॥

*Suniai poh na sakai  
kaal.*

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ  
॥

*Nanak bhagta sada  
vigaas.*

ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ  
ਨਾਸੁ ॥ ੮ ॥

*Suniai dookh paap ka  
naas : 8 :*

By hearing God's name men become wise  
 (*Sidhs*), saintly (*Pirs*) and great *yogis*.

By hearing God's name, the secrets of the  
 earth, the legendary bull (Hindu my-  
 thology) that supports it and the firma-  
 ment are known.

By hearing God's name, one learns about the  
 continents, worlds and underworlds.

By hearing God's name,  
 the fear of death is overcome.

O Nanak ! the devotees of the Lord  
 are always happy.

By hearing His name  
 sorrows end and sins depart.

# 9

ਸੁਣਿਐ ਈਸਰੁ ਬਰਮਾ  
ਇੰਦੁ ॥

*Suniai isar barma  
ind.*

ਸੁਣਿਐ ਮੁਖਿ  
ਸਾਲਾਹਣ ਮੰਦੁ ॥  
ਸੁਣਿਐ ਜੋਗ ਜੁਗਤਿ ਤਨਿ  
ਭੇਦ ॥

*Suniai mukh  
salaahan mand.  
Suniai jog jugat tan  
bhed.*

ਸੁਣਿਐ ਸਾਸਤ ਸਿਮ੍ਰਿਤਿ  
ਵੇਦ ॥

*Suniai saasat simrit  
ved.*

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ  
॥

*Nanak bhagta sada  
vigaas*

ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ  
ਨਾਸੁ ॥ ੯ ॥

*Suniai dookh paap ka  
naas : 9 :*

By hearing God's name men become as  
high as *Ishwar*, *Brahma*, and *Indra*.

By hearing God's name,  
even bad people begin to praise Him.  
By hearing God's name, the secrets of *yoga*,  
the body and nature are known.

By hearing God's name, one learns the  
wisdom of the *Shastras*, the *Vedas* and  
the *Smrities*.

O Nanak ! the devotees of the Lord  
are always happy.

By hearing God's name,  
sorrows end and sins depart.

# 10

ਸੁਣਿਐ ਸਤੁ ਸੰਤੋਖੁ  
ਗਿਆਨੁ ॥

ਸੁਣਿਐ ਅਠਸਠਿ ਕਾ  
ਇਸਨਾਨੁ ॥

ਸੁਣਿਐ ਪੜਿ ਪੜਿ  
ਪਾਵਹਿ ਮਾਨੁ ॥

ਸੁਣਿਐ ਲਾਗੈ ਸਹਜਿ  
ਧਿਆਨੁ ॥

ਨਾਨਕ ਭਗਤਾ ਸਦਾ  
ਵਿਗਾਸੁ ॥

ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ  
ਨਾਸੁ ॥ ੧੦ ॥

*Suniai sat santokh  
giaan.*

*Suniai athsath ka  
isnaan.*

*Suniai parh parh  
paave maan.*

*Suniai laagai sehaj  
dhiaan.*

*Nanak bhagta sada  
vigaas.*

*Suniai dookh paap ka  
naas : 10 :*

By hearing God's name, one  
gets truth, contentment and knowledge.

By hearing God's name, one gets the  
benefits of the sixty eight pilgrimages.

By hearing and reading His name  
one gets honour.

By hearing His name,  
the mind is easily led to meditation.

O Nanak ! the devotees of the Lord  
are always happy.

By hearing His name, sorrows end  
and sins depart.

ਸੁਣਿਐ ਸਰਾ ਗੁਣਾ ਕੇ ਗਾਹ ॥	<i>Suniai sara guna ke gaah.</i>
ਸੁਣਿਐ ਸੇਖ ਪੀਰ ਪਾਤਿਸਾਹ ॥	<i>Suniai sekh pir paatsaah.</i>
ਸੁਣਿਐ ਅੰਧੇ ਪਾਵਹਿ ਰਾਹੁ ॥	<i>Suniai andhe paaveh raah.</i>
ਸੁਣਿਐ ਹਾਥ ਹੋਵੈ ਅਸਗਾਹੁ ॥	<i>Suniai haath hovai asgaah.</i>
ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥	<i>Nanak bhagta sada vigaas.</i>
ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥ ੧੧ ॥	<i>Suniai dookh paap ka naas : 11 :</i>

By hearing God's name, one dives deep  
into the ocean of virtues

By hearing His name, one becomes a  
scholar, a holyman and a king.

By hearing His name, the blind finds the  
way.

By hearing His name, the fathomless Lord  
becomes fathomable.

O Nanak ! the devotees of the Lord  
are always happy.

By hearing His name, all sorrows end  
and sins depart.

## 12

ਮੰਨੇ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਇ	<i>Manne ki gat kahi na</i>
॥	<i>jaae.</i>
ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ	<i>Je ko kahai pichhai</i>
ਪਛੁਤਾਇ ॥	<i>pachhutaee.</i>
ਕਾਗਦਿ ਕਲਮ ਨ	<i>Kaagad kalam na</i>
ਲਿਖਣਹਾਰੁ ॥	<i>likhanhaar.</i>
ਮੰਨੇ ਕਾ ਬਹਿ ਕਰਨਿ	<i>Manne ka beh karan</i>
ਵੀਚਾਰੁ ॥	<i>veechaar.</i>
ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ	<i>Aisa naam niranjan</i>
ਹੋਇ ॥	<i>hoe.</i>
ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ	<i>Je ko mann jaanai</i>
ਮਨਿ ਕੋਇ ॥ ੧੨ ॥	<i>mann koe : 12 :</i>

The believer's bliss cannot be described.

If one tries to do so, he repents in the end.

There is no paper or pen nor any scribe to  
do so.

None can understand the state of mind  
of the believer.

The name of the Lord is immaculate.

He who would know must have faith.

ਮੰਨੈ ਸੁਰਤਿ ਹੋਵੈ

ਮਨਿ ਬੁਧਿ ॥

ਮੰਨੈ ਸਗਲ ਭਵਣ

ਕੀ ਸੁਧਿ ॥

ਮੰਨੈ ਮੁਹਿ ਚੋਟਾ ਨਾ

ਖਾਇ ॥

ਮੰਨੈ ਜਮ ਕੈ ਸਾਥਿ

ਨ ਜਾਇ ॥

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ

ਹੋਇ ॥

ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ

ਮਨਿ ਕੋਇ ॥ ੧੩ ॥

*Mannai surat hovai*

*mann budh.*

*Mannai sagal bhavan*

*ki sudh.*

*Mannai muh chota na*

*khaae.*

*Mannai jamm kai*

*saath na jae.*

*Aisa naam niranjan*

*hoe.*

*Je ko mann jaanai*

*mann koe : 13 :*

# 13

The believer gets wisdom and  
understanding.

The believer gets knowledge of all the  
spheres.

The believer will not stumble in ignorance.

The believer has no fear of death.

The name of the Lord is immaculate.

He who would know must have faith.

ਮੰਨੈ ਮਾਰਗਿ ਠਾਕ  
 ਨ ਪਾਇ ॥  
 ਮੰਨੈ ਪਤਿ ਸਿਉ ਪਰਗਟੁ  
 ਜਾਇ ॥  
 ਮੰਨੈ ਮਗੁ ਨ ਚਲੈ  
 ਪੰਥੁ ॥  
 ਮੰਨੈ ਧਰਮ ਸੇਤੀ  
 ਸਨਬੰਧੁ ॥  
 ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ  
 ਹੋਇ ॥  
 ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ  
 ਮਨਿ ਕੋਇ ॥ ੧੪ ॥

*Mannai maarag thaak*  
*na paae.*  
*Mannai pat siu pargat*  
*jaae.*  
*Mannai mag na chalai*  
*panth.*  
*Mannai dharam seti*  
*sanbandh.*  
*Aisa naam niranjan*  
*hoe.*  
*Je ko mann jaanai*  
*mann koe : 14 :*

The believer does not meet any obstruction  
in his way.

The believer is honoured in the court of  
God.

The believer's path is not lost in error.

He always follows the path of righteousness.

The name of the Lord is immaculate.

He who would know must have faith.

ਮੰਨੈ ਪਾਵਹਿ ਮੋਖੁ

ਦੁਆਰੁ ॥

ਮੰਨੈ ਪਰਵਾਰੈ

ਸਾਧਾਰੁ ॥

ਮੰਨੈ ਤਰੈ ਤਾਰੇ

ਗੁਰੁ ਸਿਖ ॥

ਮੰਨੈ ਨਾਨਕ

ਭਵਹਿ ਨ ਭਿਖ ॥

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ

ਹੋਇ ॥

ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ

ਮਨਿ ਕੋਇ ॥ ੧੫ ॥

*Mannai paaveh mokh  
duaar.*

*Mannai parvaarai  
saadhaar.*

*Mannai tarai taare  
Gur Sikh.*

*Mannai Nanak bhaveh  
na bhikh.*

*Aisaa naam niranjan  
hoe.*

*Je ko mann jaanai  
mann koe :15 :*

The believer reaches the gate of salvation.

The believer also saves his kith and kin.

The believer saves himself as well as his  
disciples.

The believer does not wander in the  
circle of transmigration.

The name of the Lord is immaculate.

He who would know must have faith.

ਪੰਚ ਪਰਵਾਣ ਪੰਚ  
 ਪਰਧਾਨੁ ॥  
 ਪੰਚੇ ਪਾਵਹਿ ਦਰਗਹਿ  
 ਮਾਨੁ ॥  
 ਪੰਚੇ ਸੋਹਹਿ ਦਰਿ  
 ਰਾਜਾਨੁ ॥  
 ਪੰਚਾ ਕਾ ਗੁਰੁ ਏਕੁ  
 ਧਿਆਨੁ ॥  
 ਜੇ ਕੋ ਕਹੈ ਕਰੈ  
 ਵੀਚਾਰੁ ॥  
 ਕਰਤੇ ਕੈ ਕਰਣੈ  
 ਨਾਹੀ ਸੁਮਾਰੁ ॥  
 ਧੌਲੁ ਧਰਮੁ ਦਇਆ  
 ਕਾ ਪੂਤੁ ॥  
 ਸੰਤੋਖੁ ਥਾਪਿ ਰਖਿਆ  
 ਜਿਨਿ ਸੂਤਿ ॥

*Panch parvaan panch  
 pardhaan.  
 Phanche paaveh dargeh  
 maan.  
 Panche soheh dar  
 rajaan.  
 Pancha ka gur ek  
 dhiaan.  
 Je ko kahai karai  
 veechaar.  
 Karte kai karnai  
 naahi sumaar.  
 Dhaul dharam daya ka  
 poot.  
 Santokh thaap rakhia.  
 jin soot.*

.....Contd.

Thus are the believers chosen to be  
the leaders of men.

They are honoured in the court of God.

They grace the courts of kings.

But their minds are always fixed on the  
Guru alone.

How hard one may ponder and try to reason.

To describe the works of God, he cannot  
do so.

It is not fabled bull which keeps the world in  
order but piety born of compassion.

Which is patiently holding the earth in  
order.

.....*Contd.*

.....Contd.

ਜੇ ਕੋ ਬੂਝੈ ਹੋਵੈ  
ਸਚਿਆਰੁ ॥  
ਧਵਲੈ ਉਪਰਿ ਕੇਤਾ  
ਭਾਰੁ ॥  
ਧਰਤੀ ਹੋਰੁ ਪਰੈ ਹੋਰੁ  
ਹੋਰੁ ॥  
ਤਿਸ ਤੇ ਭਾਰੁ ਤਲੈ  
ਕਵਣੁ ਜੋਰੁ ॥  
ਜੀਅ ਜਾਤਿ ਰੰਗਾ ਕੇ  
ਨਾਵ ॥  
ਸਭਨਾ ਲਿਖਿਆ ਵੁੜੀ  
ਕਲਾਮ ॥  
ਏਹੁ ਲੇਖਾ ਲਿਖਿ ਜਾਣੈ  
ਕੋਇ ॥  
ਲੇਖਾ ਲਿਖਿਆ ਕੇਤਾ ਹੋਇ ॥

*Je ko bujhai hovai  
sachiaar.  
Dhavlai oopar keta  
bhaar.  
Dharti hor parai hor  
hor.  
Tis te bhaar talai  
kavan jor.  
Jia jaat ranga ke  
naav.  
Sabhna likhia vuri  
kalaam.  
Eh lekha likh jaanai  
koe.  
Lekha likhia keta hoe.*

.....Contd.

.....*Contd.*

He who would want to learn the truth.

Must think of the load the fabled bull has  
to bear.

For there are worlds besides our own and  
beyond them many more.

Who is it that bears these burdens?

There are diverse creatures of different kinds  
and colours.

Many have written about them.

But who can write an account of the  
infinite Lord.

How great will be this account if one were  
to try.

.....*Contd.*

.....Contd.

ਕੇਤਾ ਤਾਣੁ ਸੁਆਲਿਹੁ

ਰੂਪੁ ॥

ਕੇਤੀ ਦਾਤਿ ਜਾਣੈ ਕੌਣੁ

ਕੂਤੁ ॥

ਕੀਤਾ ਪਸਾਉ ਏਕੋ

ਕਵਾਉ ॥

ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ

॥

ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ

ਵੀਚਾਰੁ ॥

ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ

ਵਾਰ ॥

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ

ਭਲੀ ਕਾਰ ॥

ਤੂ ਸਦਾ ਸਲਾਮਤਿ

ਨਿਰੰਕਾਰ ॥ ੧੬ ॥

*Keta taan sualeh*

*roop.*

*Keti daat jaanai kaun*

*koot.*

*Keeta pasaaoo eko*

*kavao.*

*Tis te hoe lakh dariaao.*

*Kudrat kavan kaha*

*veechaar.*

*Vaaria na jaava ek*

*vaar.*

*Jo tudh bhaavai saai*

*bhali kaar.*

*Tu sada salaamat*

*nirankaar : 16 :*

.....*Contd.*

How great is Your might, how dazzling  
Your beauty?

How great is Your bounty, can any scribe  
know it?

You uttered one word and the universe  
came into being.

You uttered one word and millions of  
rivers gushed out of their sources.

What power have I to describe Thee  
O Lord !

I cannot be even once a sacrifice to You.

Whatever pleases You is good.

You exist for ever and for ever,  
immortal and formless Lord.

There is no count of those who repeat Your  
name nor of those who love You.

There is no count of those who worship You  
nor of those who do penance.

There is no count of those who recite  
the *Vedas*.

Nor of *yogis* who have freed  
their minds from attachment.

There is no count of devotees  
who reflect over Your excellences.

Nor of those who are pious and  
give away their wealth to others.

There is no count of brave warriors who  
suffer the blows of steel on the face.

Nor of those who remain silent and  
fix their thoughts on You.

.....*Contd.*

.....Contd.

ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ  
ਵੀਚਾਰੁ ॥

ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ  
ਵਾਰ ॥

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ  
ਭਲੀ ਕਾਰ ॥

ਤੂ ਸਦਾ ਸਲਾਮਤਿ  
ਨਿਰੰਕਾਰ ॥ ੧੭ ॥

*Kudrat kavan kaha  
veechaar.*

*Vaaria na jaava ek  
vaar.*

*Jo tudh bhaavai saai  
bhali kaar.*

*Tu sada salaamat  
Nirankaar : 17 :*

.....*Contd.*

What power have I to describe Thee

O Lord !

I cannot be even once a sacrifice to You.

Whatever pleases You is good.

You exist for ever and for ever,  
immortal and formless one.

ਅਸੰਖ ਮੂਰਖ ਅੰਧ  
ਘੋਰ ॥

ਅਸੰਖ ਚੋਰ ਹਰਾਮ  
ਖੋਰ ॥

ਅਸੰਖ ਅਮਰ ਕਰਿ  
ਜਾਹਿ ਜੋਰ ॥

ਅਸੰਖ ਗਲਵਢ ਹਤਿਆ  
ਕਮਾਹਿ ॥

ਅਸੰਖ ਪਾਪੀ ਪਾਪੁ  
ਕਰਿ ਜਾਹਿ ॥

ਅਸੰਖ ਕੂੜਿਆਰ ਕੂੜੇ  
ਫਿਰਾਹਿ ॥

ਅਸੰਖ ਮਲੇਛ ਮਲੁ  
ਭਖਿ ਖਾਹਿ ॥

ਅਸੰਖ ਨਿੰਦਕ ਸਿਰਿ ਕਰਹਿ  
ਭਾਰੁ ॥

*Asankh moorakh andh  
ghor.*

*Asankh chor haraam  
khor.*

*Asankh amar kar jaahe  
jor.*

*Asankh galvadh hatia  
kamaahe.*

*Asankh paapi paap kar  
jaahe.*

*Asankh kuriaar kure  
phiraahe.*

*Asankh malechh mal  
bhakh khah.*

*Asankh nindak sir  
kareh bhaar.*

.....Contd.

## 18

There is no count of the fools  
    who will not see.  
Nor of thieves who live by fraud.

There is no count of despots  
    who practise tyranny.  
Nor of cut throats who commit murders.

There is no count of sinners  
    who live sinful lives.  
Nor of liars caught in the web of falsehood.

There is no count of the polluted  
    who live on filth.  
Nor of back-biters who carry on their  
    heads the load of slander.

.....*Contd.*

.....*Contd.*

The lowly Nanak says that he has  
no power to describe the Lord.  
I cannot be even once a sacrifice to You.

Whatever pleases You is good.

You exist for ever and for ever,  
immortal and formless one.

ਅਸੰਖ ਨਾਵ ਅਸੰਖ ਥਾਵ ॥	<i>Asankh naav asankh thaav.</i>
ਅਗੰਮ ਅਗੰਮ ਅਸੰਖ ਲੋਅ ॥	<i>Agam agam asankh loa.</i>
ਅਸੰਖ ਕਹਹਿ ਸਿਰਿ ਭਾਰੁ ਹੋਇ ॥	<i>Asankh kaheh sir bhaar hoe.</i>
ਅਖਰੀ ਨਾਮੁ ਅਖਰੀ ਸਾਲਾਹ ॥	<i>Akhri Naam akhri saalaah.</i>
ਅਖਰੀ ਗਿਆਨੁ ਗੀਤ ਗੁਣ ਗਾਹ ॥	<i>Akhri giaan geet gunn gaah.</i>
ਅਖਰੀ ਲਿਖਣੁ ਬੋਲਣੁ ਬਾਣਿ ॥	<i>Akhri likhan bolan baan.</i>
ਅਖਰਾ ਸਿਰਿ ਸੰਜੋਗੁ ਵਖਾਣਿ ॥	<i>Akhra sir sanjog vakhaan.</i>
ਜਿਨਿ ਏਹਿ ਲਿਖੇ ਤਿਸੁ ਸਿਰਿ ਨਾਹਿ ॥	<i>Jin eh likhe tis sir naah.</i>

.....Contd.

Countless are Thy names and countless are  
Thy abodes.

Countless are Thy worlds beyond our  
reach.

Even to say countless amounts to carrying  
a load of sin on the head.

By words alone we give You  
name and praise.

By words we reason, worship Thee  
and sing Thy virtues.

By words alone we write and speak.

By words are shown the destinies of men  
on their forehead.

But You are not subject to the  
word of destiny You write.

.....*Contd.*

.....Contd.

ਜਿਵ ਫੁਰਮਾਏ ਤਿਵ ਤਿਵ  
ਪਾਹਿ ॥

ਜੇਤਾ ਕੀਤਾ ਤੇਤਾ ਨਾਉ ॥  
ਵਿਣੁ ਨਾਵੈ ਨਾਹੀ ਕੋ  
ਥਾਉ ॥

ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ  
ਵੀਚਾਰੁ ॥

ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ  
ਵਾਰ ॥

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ  
ਭਲੀ ਕਾਰ ॥

ਤੂ ਸਦਾ ਸਲਾਮਤਿ  
ਨਿਰੰਕਾਰ ॥ ੧੯ ॥

*Jiv phurmaae tiv tiv  
paahe.*

*Jeta keeta teta naao.  
Vin naavai naahi ko  
thaa.*

*Kudrat kavan kaha  
veechaar.*

*Vaaria na jaavaa ek  
vaar.*

*Jo tudh bhaavai saai  
bhali kaar.*

*Tu sada salaamat  
Nirankaar : 19 :*

.....*Contd.*

It is we who receive what You will.

All creation is a manifestation of Your name.  
There is no place where Your name is not.

What power have I to describe Thee  
O Lord !

I cannot be even once a sacrifice to You.

Whatever pleases You is good.

You exist for ever and for ever  
immortal and formless one.

ਭਰੀਐ ਹਥੁ ਪੈਰੁ ਤਨੁ  
ਦੇਹ ॥

*Bhariai hath pair tan  
deh.*

ਪਾਣੀ ਧੋਤੈ ਉਤਰਸੁ ਖੇਹ ॥

*Paani dhotai utras kheh.*

ਮੂਤ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ ॥

*Moot paleeti kapar hoe.*

ਦੇ ਸਾਬੁਨੁ ਲਈਐ ਓਹੁ  
ਧੋਇ ॥

*De saabun laie oh  
dhoe.*

ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ  
ਸੰਗਿ ॥

*Bhariai mat paapa kai  
sang.*

ਓਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ  
ਰੰਗਿ ॥

*Oh dhopai naavai kai  
rang.*

ਪੁੰਨੀ ਪਾਪੀ ਆਖਣੁ  
ਨਾਹਿ ॥

*Punni paapi aakhan  
naahe.*

ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ  
ਲੈ ਜਾਹੁ ॥

*Kar kar karna likh lai  
jaah.*

ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ  
ਖਾਹੁ ॥

*Aape beej aape hee  
khaah.*

ਨਾਨਕ ਹੁਕਮੀ ਆਵਹੁ  
ਜਾਹੁ ॥ ੨੦ ॥

*Nanak hukmi aaveh  
jaah : 20 :*

When hands, feet and body are smeared.

We wash them clean with water.

When garments get soiled.

We wash them with soap and they are clean  
again.

So when the mind is soiled with sin.

It can be cleaned with His name.

A man does not become a saint or  
a sinner simply by saying so.

It is his actions which determine what  
he is.

What one sows so does he reap.

O Nanak ! by God's order men come and  
go.

ਤੀਰਥੁ ਤਪੁ ਦਇਆ ਦਤੁ ਦਾਨੁ ॥	<i>Teerath tap daya dat daan.</i>
ਜੇ ਕੋ ਪਾਵੈ ਤਿਲ ਕਾ ਮਾਨੁ ॥	<i>Je ko paavai til ka maan.</i>
ਸੁਣਿਆ ਮੰਨਿਆ ਮਨਿ ਕੀਤਾ ਭਾਉ ॥	<i>Sunia mannia man keeta bhao.</i>
ਅੰਤਰਗਤਿ ਤੀਰਥਿ ਮਲਿ ਨਾਉ ॥	<i>Antargat teerath mal nao.</i>
ਸਭਿ ਗੁਣ ਤੇਰੇ ਮੈ ਨਾਹੀ ਕੋਇ ॥	<i>Sabh gunn tere mai naahi koe.</i>
ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ ॥	<i>Vin gunn keete bhagat na hoe.</i>
ਸੁਅਸਤਿ ਆਥਿ ਬਾਣੀ ਬਰਮਾਉ ॥	<i>Suast aath baani barmaao.</i>
ਸਤਿ ਸੁਹਾਣੁ ਸਦਾ ਮਨਿ ਚਾਉ ॥	<i>Sat suhaan sada man chao.</i>

.....Contd.

If pilgrimage, penance, compassion and  
giving of alms bring any merit.  
It is no more than a mustard seed.

But he who hears, believes and loves  
God's name.  
Makes an inner pilgrimage and cleans  
himself.  
All virtues are Thine, O Lord ! I have  
none.  
Without goodness, prayer is of no use.

I salute the Lord, who is worldly  
wealth and the Creator.  
He is true, the beautiful and always  
joy.

.....Contd.

ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ	<i>Kavan su vela vakhat</i>
ਕਵਣ ਬਿਤਿ ਕਵਣੁ ਵਾਰੁ	<i>kavan kavan thit</i>
॥	<i>kavan vaar.</i>
ਕਵਣਿ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਵਣੁ	<i>Kavan si ruti maah</i>
ਜਿਤੁ ਹੋਆ ਆਕਾਰੁ ॥	<i>kavan jit hoa akaar.</i>
ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ	<i>Vel na paaia pandati</i>
ਜਿ ਹੋਵੈ ਲੇਖੁ ਪੁਰਾਣੁ ॥	<i>je hovai lekh puraana.</i>
ਵਖਤੁ ਨ ਪਾਇਓ	<i>Vakhat na paaio</i>
ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ	<i>kaadia je likhan</i>
ਲੇਖੁ ਕੁਰਾਣੁ ॥	<i>lekh quraan.</i>
ਬਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ	<i>Thit vaar na jogi jaanai</i>
ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ ॥	<i>rut maah na koi.</i>
ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ	<i>Ja karta sirthi kau</i>
ਸਾਜੇ ਆਪੇ ਜਾਣੈ ਸੋਈ ॥	<i>saaje aape jaanai soi.</i>

.....Contd.

.....*Contd.*

What was the time, what day of the week,  
what month.

What season of the year it was,  
when He created the universe.

The *pandits* know it not, for if they did, they  
would have written it in the *Puran*.

Neither do the *Qazis*, who copy the  
writing of the *Koran*, know it.

Nor does the *yogi* know the date, the day  
of the week, the season or the month.

Only He who created the universe knows  
about it.

.....*Contd.*

.....Contd.

ਕਿਵ ਕਰਿ ਆਖਾ ਕਿਵ  
ਸਾਲਾਹੀ ਕਿਉ ਵਰਨੀ  
ਕਿਵ ਜਾਣਾ ॥

*Kiv kar aakha kiv  
saalaahi kiu varni  
kiv jaana.*

ਨਾਨਕ ਆਖਣਿ ਸਭੁ  
ਕੋ ਆਖੈ ਇਕ ਦੂ ਇਕੁ  
ਸਿਆਣਾ ॥

*Nanak aakhan sabh ko  
aakhai ikdu ik  
siaana.*

ਵਡਾ ਸਾਹਿਬੁ ਵਡੀ ਨਾਈ  
ਕੀਤਾ ਜਾ ਕਾ ਹੋਵੈ ॥

*Vada Sahib vadi nai  
keeta ja ka hovai.*

ਨਾਨਕ ਜੇ ਕੋ ਆਪੋ  
ਜਾਣੈ ਅਗੈ ਗਇਆ ਨ  
ਸੋਹੈ ॥ ੨੧ ॥

*Nanak je ko aapau  
jaanai, agai gaya na  
sohai : 21 :*

.....*Contd.*

How then shall I express myself, how to  
 praise Thee,  
 How to describe and how to know Thee.  
 O Nanak! many there are who pretend to  
 know Thee and each is bolder than  
 the other in his claim.  
 All I say is : 'Great is the Lord, great is His  
 name and what He wills, comes to pass.'  
 O Nanak! if anyone thinks he can have  
 his way, shall regret his stupidity.

ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ

ਆਗਾਸਾ ਆਗਾਸ ॥

ਓੜਕ ਓੜਕ ਭਾਲਿ

ਥਕੇ ਵੇਦ ਕਹਨਿ ਇਕ

ਵਾਤ ॥

ਸਹਸ ਅਠਾਰਹ ਕਹਨਿ

ਕਤੇਬਾ ਅਸੁਲੂ ਇਕੁ

ਧਾਤੁ ॥

ਲੇਖਾ ਹੋਇ ਤ ਲਿਖੀਐ

ਲੇਖੈ ਹੋਇ

ਵਿਣਾਸੁ ॥

ਨਾਨਕ ਵਡਾ ਆਖੀਐ

ਆਪੇ ਜਾਣੈ ਆਪੁ ॥ ੨੨ ॥

*Paataala paataal lakh*

*aagaasa aagaas.*

*Orak orak bhaal*

*thakke ved kehan ik*

*vaat.*

*Sahas athaarah kahen*

*kateba asuloo ik*

*dhaat.*

*Lekha hoe ta likhiyai*

*lekhai hoe*

*vinaas.*

*Nanak vadaa aakhiai*

*aape jaanai aap : 22 :*

There are millions of worlds in the  
regions beyond the skies and below.  
Scholars have grown weary of trying  
to know Him, He is limitless, the  
*Vedas* say.

The Muslim scriptures say that there are  
eighteen thousand worlds, but the  
reality is that the Lord is limitless.

If His account could be written, it would have  
been written, but the writer is himself  
finished while writing His account.

O Nanak! say but this, the Lord is great,  
He alone knows about Himself.

ਸਾਲਾਹੀ ਸਾਲਾਹਿ ਏਤੀ

ਸੁਰਤਿ ਨ ਪਾਈਆ ॥

ਨਦੀਆ ਅਤੈ ਵਾਹ ਪਵਹਿ

ਸਮੁੰਦਿ ਨ ਜਾਣੀਅਹਿ ॥

ਸਮੁੰਦ ਸਾਹ ਸੁਲਤਾਨ

ਗਿਰਹਾ ਸੇਤੀ ਮਾਲੁ

ਧਨੁ ॥

ਕੀੜੀ ਤੁਲਿ ਨ ਹੋਵਨੀ ਜੇ

ਤਿਸੁ ਮਨਹੁ ਨ

ਵੀਸਰਹਿ ॥ ੨੩ ॥

*Saalaahi saalaah eti*

*surat na paaiiaa.*

*Nadia atai vaah paveh*

*samund na jaaniah.*

*Samund saah sultaan*

*girhaa seti maal*

*dhan.*

*Keeri tul na hovni je*

*tis manoh na*

*veesreh : 23 :*

Worshippers praise the Lord, but they  
cannot know His greatness.

Just as rivers and streams that flow into  
the ocean cannot know its vastness.

Mighty kings who rule even over the  
oceans and who own mountain high  
piles of wealth.

Are not even equal to the little ant (a poor  
man) that forgets not the Lord.

ਅੰਤੁ ਨ ਸਿਫਤੀ ਕਹਣਿ ਨ ਅੰਤੁ ॥	<i>Ant na siphti kehan na ant.</i>
ਅੰਤੁ ਨ ਕਰਣੈ ਦੇਣਿ ਨ ਅੰਤੁ ॥	<i>Ant na karnai den na ant.</i>
ਅੰਤੁ ਨ ਵੇਖਣਿ ਸੁਣਣਿ ਨ ਅੰਤੁ ॥	<i>Ant na vekhan sunan na ant.</i>
ਅੰਤੁ ਨ ਜਾਪੈ ਕਿਆ ਮਨਿ ਮੰਤੁ ॥	<i>Ant na jaapai kia mann mant.</i>
ਅੰਤੁ ਨ ਜਾਪੈ ਕੀਤਾ ਆਕਾਰੁ ॥	<i>Ant na jaapai keeta aakaar.</i>
ਅੰਤੁ ਨ ਜਾਪੈ ਪਾਰਾਵਾਰੁ ॥	<i>Ant na jaapai paaraavaar.</i>
ਅੰਤ ਕਾਰਣਿ ਕੇਤੇ ਬਿਲਲਾਹਿ ॥	<i>Ant kaaran kete bil-laahe.</i>
ਤਾ ਕੇ ਅੰਤ ਨ ਪਾਏ ਜਾਹਿ ॥	<i>Ta ke ant na pae jahe.</i>
ਏਹੁ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਇ ॥	<i>Eh ant na jaanai koe.</i>

.....Contd.

Infinite is His goodness, and infinite  
is the number of those who praise Him.

Infinite is His creation, and infinite  
is His bounty.

No one can know the limits of the Lord's  
power of seeing and hearing.

And what are His designs or motives,  
nobody can know its limit.

No one can know the limit of His creation.

His bounds are beyond man's  
understanding.

Many there are who cry in anguish to  
know His bounds.

But His limits cannot be known.

No body knows the Lord's limit.

.....*Contd.*

.....Contd.

ਬਹੁਤਾ ਕਹੀਐ ਬਹੁਤਾ  
ਹੋਇ ॥

*Bahuta kahiai bahuta  
hoe.*

ਵਡਾ ਸਾਹਿਬੁ ਊਚਾ ਥਾਉ ॥  
ਊਚੇ ਉਪਰਿ ਊਚਾ ਨਾਉ ॥  
ਏਵਡੁ ਊਚਾ ਹੋਵੈ ਕੋਇ ॥  
ਤਿਸੁ ਊਚੇ ਕਉ ਜਾਣੈ  
ਸੋਇ ॥

*Vada Sahib ucha thaao.  
Uche upar oocha naao.  
Evad oocha hovai koe.  
Tis oochhe kau jaanai  
soe.*

ਜੇਵਡੁ ਆਪਿ ਜਾਣੈ ਆਪਿ  
ਆਪਿ ॥

*Jevad aap jaanai aap  
aap.*

ਨਾਨਕ ਨਦਰੀ ਕਰਮੀ  
ਦਾਤਿ ॥ ੨੪ ॥

*Nanak nadri karmi  
daat : 24 :*

.....*Contd.*

The more one describes, the more obscure  
He becomes.

Great is the Lord and high is His seat.  
Higher still is His exalted name.  
If anyone were as high as the Lord.  
Then alone could he know Him.

He alone knows, how great He is.

O Nanak! His grace is enough bounty for  
me.

ਬਹੁਤਾ ਕਰਮੁ ਲਿਖਿਆ  
ਨਾ ਜਾਇ ॥

ਵਡਾ ਦਾਤਾ ਤਿਲੁ ਨ  
ਤਮਾਇ ॥

ਕੇਤੇ ਮੰਗਹਿ ਜੋਧ  
ਅਪਾਰ ॥

ਕੇਤਿਆ ਗਣਤ ਨਹੀ ਵੀਚਾਰੁ  
॥

ਕੇਤੇ ਖਪਿ ਤੁਟਹਿ  
ਵੇਕਾਰ ॥

ਕੇਤੇ ਲੈ ਲੈ ਮੁਕਰੁ  
ਪਾਹਿ ॥

ਕੇਤੇ ਮੂਰਖ ਖਾਹੀ  
ਖਾਹਿ ॥

ਕੇਤਿਆ ਦੂਖ ਭੂਖ  
ਸਦ ਮਾਰ ॥

*Bahuta Karam likhia  
na jae.*

*Vada daata til na  
tamaae.*

*Kete mangeh jodh  
apaar.*

*Ketia ganat nahi  
veechaar.*

*Kete khap tuteh  
vekaar.*

*Kete lai lai mukar  
paah.*

*Kete moorakh khaahi  
khah.*

*Ketia dookh bhookh  
sad maar.*

.....Contd.

One cannot write about God's bounty.

The great Giver does not desire even a tiny  
mustard seed for Himself from anybody.  
Mighty warriors beg at His door.

There are many others whose numbers  
cannot be counted.

There are those who receive His bounty  
but waste themselves in wicked ways.

There are many others who get His bounty  
but never thank Him.

Many fools there are who go on eating and  
eating.

There are many, who suffer the agony of  
hunger and are always in distress.

.....*Contd.*

.....Contd.

ਏਹਿ ਭਿ ਦਾਤਿ ਤੇਰ  
ਦਾਤਾਰ ॥

ਬੰਦਿ ਖਲਾਸੀ  
ਭਾਣੈ ਹੋਇ ॥

ਹੋਰੁ ਆਖਿ ਨ ਸਕੈ  
ਕੋਇ ॥

ਜੇ ਕੋ ਖਾਇਕੁ ਆਖਣਿ  
ਪਾਇ ॥

ਓਹੁ ਜਾਣੈ ਜੇਤੀਆ ਮੁਹਿ  
ਖਾਇ ॥

ਆਪੇ ਜਾਣੈ ਆਪੇ ਦੇਇ ॥  
ਆਖਹਿ ਸਿ ਭਿ ਕੇਈ  
ਕੋਇ ॥

ਜਿਸ ਨੋ ਬਖਸੇ ਸਿਫਤਿ  
ਸਾਲਾਹ ॥

ਨਾਨਕ ਪਾਤਿਸਾਹ  
ਪਾਤਿਸਾਹੁ ॥ ੨੫ ॥

*Eh bhi daat teri  
daataar.*

*Band khalaasi  
bhaanai hoe.*

*Hor aakh na sakai  
koe.*

*Je ko khaaik aakhan  
paae.*

*Oh jaanai jetia muh  
khaae.*

*Aape jaanai aape dei.  
Aakheh se bhee kei  
kae.*

*Jisno bakhse siphat  
saalaah.*

*Nanak paatsaahi  
paatsaah :25:*

.....*Contd.*

All this comes to pass as willed by You.

Your will alone can break the bonds.

No one else has any say in it.

If any fool dares to argue otherwise.

He will be silenced by the thrashing he gets.

The Lord knows our needs, and gives.

But few acknowledge His gifts.

He who is granted gratitude and  
power to praise.

O Nanak! is the king of kings.

ਅਮੁਲ ਗੁਣ ਅਮੁਲ ਵਾਪਾਰ ॥	<i>Amul gunn amul vaapaar.</i>
ਅਮੁਲ ਵਾਪਾਰੀਏ ਅਮੁਲ ਭੰਡਾਰ ॥	<i>Amul vapaariae amul bhandaar.</i>
ਅਮੁਲ ਆਵਹਿ ਅਮੁਲ ਲੈ ਜਾਹਿ ॥	<i>Amul aaveh amul lai jahe.</i>
ਅਮੁਲ ਭਾਇ ਅਮੁਲ ਸਮਾਹਿ ॥	<i>Amul bhaae amula samaahe.</i>
ਅਮੁਲੁ ਧਰਮੁ ਅਮੁਲੁ ਦੀਬਾਣੁ ॥	<i>Amul dharam amul dibaan.</i>
ਅਮੁਲੁ ਤੁਲੁ ਅਮੁਲੁ ਪਰਵਾਣੁ ॥	<i>Amul tul amul parvaan.</i>
ਅਮੁਲੁ ਬਖਸੀਸ ਅਮੁਲੁ ਨੀਸਾਣੁ ॥	<i>Amul bakhsees amul nissaan.</i>
ਅਮੁਲੁ ਕਰਮੁ ਅਮੁਲੁ ਫੁਰਮਾਣੁ ॥	<i>Amul karam amul phurmaan.</i>

.....Contd.

## 26

Priceless are Your virtues and  
priceless Your dealings.

Priceless are Your customers (worshippers)  
and priceless Your stores.

Priceless are they (the devotees) who come  
to You and take goods from You.

Priceless is the love with which  
You absorb them in Yourself.

Perfect is Your law and perfect  
Your administration.

Precise are your weights and  
precise the measures.

Priceless is Your bounty and  
priceless the approval.

Infinite mercy is in Your command.

.....*Contd.*

.....Contd.

ਅਮੁਲੋ ਅਮੁਲੁ ਆਖਿਆ  
ਨ ਜਾਇ ॥

*Amulo amul aakhia  
na jaae.*

ਆਖਿ ਆਖਿ ਰਹੇ ਲਿਵ  
ਲਾਇ ॥

*Aakh aakh rahe liv  
laae.*

ਆਖਹਿ ਵੇਦ ਪਾਠ  
ਪੁਰਾਣ ॥

*Aakheh ved paath  
puraan.*

ਆਖਹਿ ਪੜੇ ਕਰਹਿ  
ਵਖਿਆਣ ॥

*Aakheh parhe kareh  
vakhiaan.*

ਆਖਹਿ ਬਰਮੇ ਆਖਹਿ  
ਇੰਦ ॥

*Aakheh barme aakheh  
ind.*

ਆਖਹਿ ਗੋਪੀ ਤੇ ਗੋਵਿੰਦ ॥

*Aakheh gopi te govind.*

ਆਖਹਿ ਈਸਰ ਆਖਹਿ  
ਸਿਧ ॥

*Aakheh isar aakheh  
sidh.*

ਆਖਹਿ ਕੇਤੇ ਕੀਤੇ ਬੁਧ ॥

*Aakheh kete keete budh.*

.....Contd.

.....*Contd.*

How priceless You are no one can say.

Those who seek to tell, grow  
mute in adoration.

The *Vedas* and the *Purans* tell about You.

The learned read the holy books  
and give discourses on You.

The great gods *Brahma* and *Indra*  
proclaim thee.

So do Krishna and his milkmaids.

*Shiva* praises Thee and the *Sidhs* praise  
Thee.

The many Buddhas You made praise  
Thee.

.....*Contd.*

.....Contd.

ਆਖਹਿ ਦਾਨਵ	<i>Aakheh daanav aakheh</i>
ਆਖਹਿ ਦੇਵ ॥	<i>dev.</i>
ਆਖਹਿ ਸੁਰਿ ਨਰ ਮੁਨਿ	<i>Aakheh sur nar munn</i>
ਜਨ ਸੇਵ ॥	<i>jan sev.</i>
ਕੇਤੇ ਆਖਹਿ ਆਖਣਿ ਪਾਹਿ	<i>Kete aakheh aakhan</i>
॥	<i>paahe.</i>
ਕੇਤੇ ਕਹਿ ਕਹਿ ਉਠਿ ਉਠਿ	<i>Kete keh keh uth</i>
ਜਾਹਿ ॥	<i>uth jaahe.</i>
ਏਤੇ ਕੀਤੇ ਹੋਰਿ	<i>Ete keete hor</i>
ਕਰੇਹਿ ॥	<i>kareh.</i>
ਤਾ ਆਖਿ ਨ ਸਕਹਿ ਕੇਈ	<i>Ta aakh na sakeh kei</i>
ਕੇਇ ॥	<i>ke.</i>
ਜੇਵਡੁ ਭਾਵੈ ਤੇਵਡੁ	<i>Jevad bhaavai tevad</i>
ਹੋਇ ॥	<i>hoe.</i>
ਨਾਨਕ ਜਾਣੈ ਸਾਚਾ ਸੋਇ ॥	<i>Nanak jaanai sachaa soe.</i>
ਜੇ ਕੋ ਆਖੈ ਬੋਲੁ ਵਿਗਾੜੁ ॥	<i>Je ko aakhai bol vigaar.</i>
ਤਾ ਲਿਖੀਐ ਸਿਰਿ ਗਾਵਾਰਾ	<i>Ta likhiai sir gaavaara</i>
ਗਾਵਾਰੁ ॥ ੨੬ ॥	<i>gaavaar : 26 :</i>

.....*Contd.*

Demons and gods praise Thee.

Demi gods, seers and Your servants praise  
Thee.

Many have held discourse, discussed  
and tried to describe Thee.

And many after discussing and trying to  
describe Thee, departed from the world.

Even if You make as many more such  
people as You have already made.

They cannot describe Your virtues.

For You are as great as it pleases You

O Nanak! You alone know how great You are.

He who claims to know You is a liar.

And is the most foolish among the foolish.

ਸੋ ਦਰੁ ਕੇਹਾ ਸੋ ਘਰੁ  
ਕੇਹਾ ਜਿਤੁ ਬਹਿ ਸਰਬ  
ਸਮਾਲੇ ॥

ਵਾਜੇ ਨਾਦ ਅਨੇਕ  
ਅਸੰਖਾ ਕੇਤੇ  
ਵਾਵਣਹਾਰੇ ॥

ਕੇਤੇ ਰਾਗ ਪਰੀ ਸਿਉ  
ਕਹੀਅਨਿ ਕੇਤੇ  
ਗਾਵਣਹਾਰੇ ॥

ਗਾਵਹਿ ਤੁਹਨੋ ਪਉਣੁ  
ਪਾਣੀ ਬੈਸੰਤਰੁ  
ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ  
ਦੁਆਰੇ ॥

ਗਾਵਹਿ ਚਿਤੁ ਗੁਪਤੁ ਲਿਖਿ  
ਜਾਣਹਿ ਲਿਖਿ ਲਿਖਿ  
ਧਰਮੁ ਵੀਚਾਰੇ ॥

*So dar keha so ghar  
keha jit beh sarab  
samaale.*

*Vaaje naad anek  
asankha kete  
vaavanhaare.*

*Kete raag pari sio  
kahian kete  
gaavanhaare.*

*Gaaveh tuhno paun  
paani baisantar  
gaavai raja dharam  
duaare.*

*Gaaveh chit gupat likh  
jaaneh likh likh  
dharam veechaare.*

.....Contd.

What kind the gate, what kind the mansion  
 is where You sit and  
 take care of us all.

Countless are the sounds of sweet melodies  
 and countless are the musicians playing  
 on the musical instruments.

Countless are the minstrels singing Thy  
 praise with their consorts and  
 in good many measures.

Air, water and fire sing of Thee and  
*Dharamraj* the king of Death sits there.

And the recording angels *Chitra* and *Gupta*  
 write for *Dharamraj*  
 to read and adjudicate.

.....*Contd.*

.....Contd.

ਗਾਵਹਿ ਈਸਰੁ ਬਰਮਾ

ਦੇਵੀ ਸੋਹਨਿ ਸਦਾ ਸਵਾਰੇ

॥

ਗਾਵਹਿ ਇੰਦ ਇਦਾਸਣਿ

ਬੈਠੇ ਦੇਵਤਿਆ ਦਰਿ

ਨਾਲੇ ॥

ਗਾਵਹਿ ਸਿਧ ਸਮਾਧੀ

ਅੰਦਰਿ ਗਾਵਨਿ ਸਾਧ

ਵਿਚਾਰੇ ॥

ਗਾਵਨਿ ਜਤੀ ਸਤੀ

ਸੰਤੋਖੀ ਗਾਵਹਿ ਵੀਰ

ਕਰਾਰੇ ॥

ਗਾਵਨਿ ਪੰਡਿਤ ਪੜਨਿ

ਰਖੀਸਰ ਜੁਗੁ ਜੁਗੁ

ਵੇਦਾ ਨਾਲੇ ॥

*Gaaveh Isar Barma*

*devi sohan sada*

*savaare.*

*Gaaveh ind indasan*

*baithe devtia dar*

*naale.*

*Gaaveh sidh samadhi*

*andar gaavan saadh*

*vichaare.*

*Gavan jati sati*

*santokhi gaaveh veer*

*karaare.*

*Gaavan pandit paran*

*rakheesar jug jug*

*veda naale.*

.....Contd.

.....*Contd.*

The gods *Shiva* and *Brahma* and the  
goddesses whom You have given  
grace and beauty sing Thy praises.

There, *Indra* the chief of gods sits on his  
throne with the lesser gods each in his  
place and sings of Thee.

There, the perfect persons in their  
meditative mood and the saints in  
commendation sing of You.

Also the continents, the true, those with  
patience and the dauntless warriors  
sing Your praises.

Pandits, sages and the readers of the *Vedas*  
in different ages exalt Thee.

.....*Contd.*

.....Contd.

ਗਾਵਹਿ ਮੋਹਣੀਆ ਮਨੁ  
ਮੋਹਨਿ ਸੁਰਗਾ ਮਛ  
ਪਇਆਲੇ ॥

*Gaaveh mohania man  
mohan surga machh  
payaaale.*

ਗਾਵਨਿ ਰਤਨ ਉਪਾਏ  
ਤੇਰੇ ਅਠਸਠਿ ਤੀਰਥ  
ਨਾਲੇ ॥

*Gaavan ratan upaae  
tere athsat teerath  
naale.*

ਗਾਵਹਿ ਜੋਧ ਮਹਾਬਲ  
ਸੂਰਾ ਗਾਵਹਿ ਖਾਣੀ  
ਚਾਰੇ ॥

*Gaaveh jodh mahaabal  
soora, gaaveh khaani  
chaare.*

ਗਾਵਹਿ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡਾ  
ਕਰਿ ਕਰਿ  
ਰਖੇ ਧਾਰੇ ॥

*Gaaveh khand mandal  
varbhandanda kar kar  
rakhe dhaare.*

ਸੇਈ ਤੁਧੁ ਨੋ ਗਾਵਹਿ ਜੋ ਤੁਧੁ  
ਭਾਵਨਿ ਰਤੇ  
ਤੇਰੇ ਭਗਤ ਰਸਾਲੇ ॥

*Sei tudh no gaaveh jo  
tudh bhaavan ratte  
tere bhagat rasaale.*

.....Contd.

.....*Contd.*

There, pretty maidens, heart-bewitching who  
inhabit the earth, the paradise and the  
hell praise Thee.

The invaluable gems or objects created by  
You along with sixty eight places of  
pilgrimage sing of Thy praises.

The mighty and valiant warriors, and the  
four sources of creation exalt and  
magnify Thee.

The continents, the worlds and the solar  
systems created and installed by Your  
hand sing Thy glories.

Only those whom You love, with whom  
You are pleased and who are steeped  
in Your love can sing Thy praise.

.....*Contd.*

.....Contd.

ਹੋਰਿ ਕੇਤੇ ਗਾਵਨਿ ਸੇ ਮੈ	<i>Hor kete gaavan se mai</i>
ਚਿਤਿ ਨ ਆਵਨਿ ਨਾਨਕੁ	<i>chit na aavan Nanak</i>
ਕਿਆ ਵੀਚਾਰੇ ॥	<i>kia veechaare.</i>
ਸੋਈ ਸੋਈ ਸਦਾ ਸਚੁ	<i>Soi soi sada sach</i>
ਸਾਹਿਬੁ ਸਾਚਾ ਸਾਚੀ ਨਾਈ	<i>sahib saacha saachi</i>
॥	<i>nai.</i>
ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ-ਨ	<i>Hai bhi hosi jaae na</i>
ਜਾਸੀ ਰਚਨਾ ਜਿਨਿ	<i>jaasi rachna jin</i>
ਰਚਾਈ ॥	<i>rachaaai.</i>
ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ	<i>Rangi rangi bhaati</i>
ਕਰਿ ਕਰਿ ਜਿਨਸੀ	<i>kar kar jinsi</i>
ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ ॥	<i>maaya jin upaai.</i>
ਕਰਿ ਕਰਿ ਵੇਖੈ ਕੀਤਾ	<i>Kar kar vekhai keeta</i>
ਆਪਣਾ ਜਿਵ ਤਿਸ ਦੀ	<i>aapna, jiv tis di</i>
ਵਡਿਆਈ ॥	<i>vadiaai.</i>

.....Contd.

.....*Contd.*

Many others whom I cannot recollect, sing  
Thy praise,  
O Nanak, I make no claim about their  
knowledge.

That Lord is even true, He is true and true  
is His name.

He who created the creation is, shall be,  
shall ever remain and will not depart  
even when the creation disappears.

God who created the world has by diverse  
means created the creation of various  
colours and kinds.

Having created the creation, He beholds  
His creation at His pleasure.

.....*Contd.*

.....Contd.

ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ	<i>Jo tis bhaavai soi karsi</i>
ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ ॥	<i>hukam na karna jaai.</i>
ਸੋ ਪਾਤਿਸਾਹ ਸਾਹਾ ਪਾਤਿ	<i>So paatsah saha paat</i>
ਸਾਹਿਬ ਨਾਨਕ ਰਹਣੁ	<i>sahib Nanak rahan</i>
ਰਜਾਈ ॥੨੭॥	<i>rajaai : 27 :</i>

.....*Contd.*

He does whatever pleases Him as  
nobody can order Him.

O Nanak! He is the emperor, the king of  
kings and  
as He wills, so we must live.

ਮੁੰਦਾ ਸੰਤੋਖੁ ਸਰਮੁ  
ਪਤੁ ਝੋਲੀ ਧਿਆਨ ਕੀ  
ਕਰਹਿ ਬਿਭੂਤਿ ॥

*Munda santokh saram  
pat jholi dhian ki  
kareh bibhoot.*

ਖਿੰਥਾ ਕਾਲੁ ਕੁਆਰੀ  
ਕਾਇਆ ਜੁਗਤਿ ਡੰਡਾ  
ਪਰਤੀਤਿ ॥

*Khintha kaal kuari  
kaaia jugat danda  
parteet.*

ਆਈ ਪੰਥੀ ਸਗਲ  
ਜਮਾਤੀ ਮਨਿ ਜੀਤੈ  
ਜਗੁ ਜੀਤੁ ॥  
ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥  
ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ  
ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ  
ਵੇਸੁ ॥ ੨੮ ॥

*Aai panthi sagal  
jamaati mann jitai  
jag jeet.  
Aades tisai aades.  
Aad aneel anaad  
anaahat jug jug eko  
ves : 28 :*

Like a beggar you make contentment your earrings, modesty your begging bowl and intent on God should be the ashes you smear.

Let thought of death be like the patched coat you wear, your way of life should be chaste like a virgin's body and faith in God your staff.

Make brotherhood with all and consider conquering of the self, the conquest of the world.

Obeisance, my obeisance to that Lord.

He is primal, pure, without beginning, indestructible and of the same one vesture all the ages through.

ਭੁਗਤਿ ਗਿਆਨੁ ਦਇਆ  
ਭੰਡਾਰਣਿ ਘਟਿ ਘਟਿ  
ਵਾਜਹਿ ਨਾਦ ॥

*Bhugat giaan daya  
bhandaraan ghat  
ghat vaajeh naad.*

ਆਪਿ ਨਾਥੁ ਨਾਥੀ ਸਭ  
ਜਾ ਕੀ ਰਿਧਿ ਸਿਧਿ ਅਵਰਾ  
ਸਾਦ ॥

*Aap naath naathi sabh  
ja ki ridh sidh avra  
saad.*

ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਦੁਇ ਕਾਰ  
ਚਲਾਵਹਿ ਲੇਖੇ ਆਵਹਿ  
ਭਾਗ ॥

*Sanjog vijog doi kaar  
chalaaveh lekhe aaveh  
bhaag.*

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥

*Aades tisai aades.*

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ  
ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ  
ਵੇਸੁ ॥ ੨੯ ॥

*Aad aneel anaad  
anaahat jug jug eko  
ves : 29 :*

Make Divine knowledge your food, mercy  
your steward and listen to the Divine  
music that beats in every heart.

He Himself is supreme Lord who has  
created all, riches and miracles are an  
empty show not liked by real saints.

There is union and separation and both  
regulate the world's business and by  
his destiny man gets his share.

My total submission is to that Lord.

He is primal, pure, without beginning,  
indestructible and of the same one vesture  
all the ages through.

ਏਕਾ ਮਾਈ ਜੁਗਤਿ ਵਿਆਈ	<i>Eka maai jugat viaai</i>
ਤਿਨਿ ਚੇਲੇ ਪਰਵਾਨੁ ॥	<i>tin chele parvaan.</i>
ਇਕੁ ਸੰਸਾਰੀ ਇਕੁ ਭੰਡਾਰੀ	<i>Ik sansaari ik bhandadari</i>
ਇਕੁ ਲਾਏ ਦੀਬਾਨੁ ॥	<i>ik lae dibaen.</i>
ਜਿਵ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ	<i>Jiv tis bhaavai tivai</i>
ਚਲਾਵੈ ਜਿਵ ਹੋਵੈ	<i>chalaavai jiv hovai</i>
ਫੁਰਮਾਨੁ ॥	<i>phurmaan.</i>
ਓਹੁ ਵੇਖੈ ਓਨਾ ਨਦਰਿ	<i>Oh vekhai ona nadar</i>
ਨ ਆਵੈ ਬਹੁਤਾ ਏਹੁ	<i>na aavai bahuta eh</i>
ਵਿਡਾਨੁ ॥	<i>vidaan.</i>
ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥	<i>Aades tisai aades.</i>
ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ	<i>Aad aneel anaad</i>
ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ	<i>anaahat jug jug eko</i>
ਵੇਸੁ ॥ ੩੦ ॥	<i>ves : 30 :</i>

Some say it is the divine Mother who conceived  
in a mysterious way three disciples.

The creator, the sustainer and  
the destroyer of the world.

But no, it is the will of God  
which controls and sways us all and  
everything happens as ordained by Him.

He sees us all, but we don't, this is  
the greatest wonder.

Obeisance, my obeisance to that Lord.  
He is primal, pure, without beginning,  
indestructible and of the same one  
vesture all the ages through.

ਆਸਣੁ ਲੋਇ ਲੋਇ

ਭੰਡਾਰ ॥

ਜੋ ਕਿਛੁ ਪਾਇਆ ਸੁ ਏਕਾ

ਵਾਰ ॥

ਕਰਿ ਕਰਿ ਵੇਖੈ

ਸਿਰਜਣਹਾਰੁ ॥

ਨਾਨਕ ਸਚੇ ਕੀ ਸਾਚੀ

ਕਾਰ ॥

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ

ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ

ਵੇਸੁ ॥ ੩੧ ॥

*Aasan loe loe*

*bhandaar.*

*Jo kichh paaia su eka*

*vaar.*

*Kar kar vekhai*

*sirjanhaar.*

*Nanak sache ki saachi*

*kaar.*

*Aades tisai aades.*

*Aad aneel anaad*

*anaahat jug jug eko*

*ves : 31 :*

The God's seat and His storehouses  
are in all the worlds.

Whatever He put in these stores  
was put only once.

After creating all the creation,  
the Creator is now viewing it.

O Nanak! true is the work of true Lord.

Obeisance, my obeisance to that Lord.  
He is primal, pure, without beginning,  
indestructible and of the same one  
vesture all the ages through.

ਇਕ ਦੂ ਜੀਭੋ ਲਖ  
ਹੋਹਿ ਲਖ ਹੋਵਹਿ  
ਲਖ ਵੀਸ ॥

*Ik doo jibhau lakh hohe  
lakh hoveh  
lakh vees.*

ਲਖੁ ਲਖੁ ਗੋੜਾ ਆਖੀਅਹਿ  
ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ ॥  
ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵੜੀਆ  
ਚੜੀਐ ਹੋਇ ਇਕੀਸ ॥

*Lakh lakh gera aakhieh  
ek naam jagdees.  
Et rah pat pavaria  
chariai hoe ikees.*

ਸੁਣਿ ਗਲਾ ਆਕਾਸ ਕੀ  
ਕੀਟਾ ਆਈ ਰੀਸ ॥  
ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ  
ਕੂੜੀ ਕੂੜੈ ਠੀਸ ॥ ੩੨ ॥

*Sun galaa akaas ki  
keeta aai rees.  
Nanak nadri paaiai  
kuri kurai thees : 32 :*

If one tongue multiplies into hundred  
thousand and each one of hundred  
thousand becomes two million.

And each such tongue repeats the Lord's  
name a million times.

Because these are the steps of a ladder which  
by ascending in this way, I can reach  
my Lord and become one with Him.

. By hearing celestial music even the  
worms (vile people) wish to emulate.

O Nanak! by His grace God is obtained  
and all else is false, sheer boasting by  
others.

ਆਖਣਿ ਜੋਰੁ ਚੁਪੈ ਨਹ ਜੋਰੁ ॥	<i>Aakhan jor chupai nah jor.</i>
ਜੋਰੁ ਨ ਮੰਗਣਿ ਦੇਣਿ ਨ ਜੋਰੁ ॥	<i>Jor na mangan den na jor.</i>
ਜੋਰੁ ਨ ਜੀਵਣਿ ਮਰਣਿ ਨਹ ਜੋਰੁ ॥	<i>Jor na jivan maran nah jor.</i>
ਜੋਰੁ ਨ ਰਾਜਿ ਮਾਲਿ ਮਨਿ ਸੋਰੁ ॥	<i>Jor na raaj maal mann sor.</i>
ਜੋਰੁ ਨ ਸੁਰਤੀ ਗਿਆਨਿ ਵੀਚਾਰਿ ॥	<i>Jor na surti giaan veechaar.</i>
ਜੋਰੁ ਨ ਜੁਗਤੀ ਛੁਟੈ ਸੰਸਾਰੁ ॥	<i>Jor na jugti chhutai sansaar.</i>
ਜਿਸੁ ਹਥਿ ਜੋਰੁ ਕਰਿ ਵੇਖੈ ਸੋਇ ॥	<i>Jis hath jor kar vekhai soe.</i>
ਨਾਨਕ ਉਤਮੁ ਨੀਚੁ ਨ ਕੋਇ ॥ ੩੩ ॥	<i>Nanak uttam neech na koe :33:</i>

You have no power to speak and  
no power to remain silent.

You have no power to beg and no power to  
give.

You have no power to die and no power to  
live.

You have no power to acquire empire and  
wealth which causes commotion in mind.

You have no power to understand divine  
knowledge and God's meditation.

You have no power to find the way  
to gain freedom from the world.

He, who thinks has the power, can try and  
see.

O Nanak! before Him none is good or bad.

ਰਾਤੀ ਰੁਤੀ ਥਿਤੀ ਵਾਰ ॥	<i>Raati ruti thiti vaar.</i>
ਪਵਣ ਪਾਣੀ ਅਗਨੀ	<i>Pavan paani agni</i>
ਪਾਤਾਲ ॥	<i>paataal.</i>
ਤਿਸੁ ਵਿਚਿ ਧਰਤੀ ਥਾਪਿ	<i>Tis vich dharti thaap</i>
ਰਖੀ ਧਰਮਸਾਲ ॥	<i>rakhi dharamsaal.</i>
ਤਿਸੁ ਵਿਚਿ ਜੀਅ ਜੁਗਤਿ	<i>Tis vich jia jugat</i>
ਕੇ ਰੰਗ ॥	<i>ke rang.</i>
ਤਿਨ ਕੇ ਨਾਮ ਅਨੇਕ	<i>Tin ke naam anek</i>
ਅਨੰਤ ॥	<i>anant.</i>
ਕਰਮੀ ਕਰਮੀ ਹੋਇ	<i>Karmi karmi hoe</i>
ਵੀਚਾਰੁ ॥	<i>veechaar.</i>
ਸਚਾ ਆਪਿ ਸਚਾ	<i>Sacha aap sach</i>
ਦਰਬਾਰੁ ॥	<i>darbaar.</i>
ਤਿਥੈ ਸੋਹਨਿ ਪੰਚ	<i>Tithai sohan panch</i>
ਪਰਵਾਣੁ ॥	<i>parvaan.</i>

.....Contd.

God created nights, seasons and days.

He also created the wind, water, fire and  
netherlands.

In their midst He set the earth as a seat or  
temple of law.

And on it He placed living beings, of  
different types and colours.

These living beings have innumerable  
and endless names.

They are judged according to their deeds  
and actions.

The Lord Himself is true and true is His  
court.

There in His court sit the accepted saints.

.....*Contd.*

.....Contd.

ਨਦਰੀ ਕਰਮਿ ਪਵੈ

ਨੀਸਾਣੁ ॥

ਕਚ ਪਕਾਈ ਓਥੈ

ਪਾਇ ॥

ਨਾਨਕ ਗਇਆ ਜਾਪੈ

ਜਾਇ ॥ ੩੪ ॥

*Nadri karam pavai*

*neesaan.*

*Kach pakaai othai paai*

*Nanak gaya jaapai*

*jaae. :34:*

.....*Contd.*

Who look graceful and they bear  
the mark of the grace of the Lord.  
There, the bad and the good shall be  
known.

O Nanak ! on arrival at that place  
this shall be seen.

ਧਰਮ ਖੰਡ ਕਾ ਏਹੋ  
ਧਰਮੁ ॥

ਗਿਆਨ ਖੰਡ ਕਾ ਆਖਹੁ  
ਕਰਮੁ ॥

ਕੇਤੇ ਪਵਣ ਪਾਣੀ  
ਵੈਸੰਤਰ ਕੇਤੇ ਕਾਨ  
ਮਹੇਸ ॥

ਕੇਤੇ ਬਰਮੇ ਘਾੜਤਿ  
ਘੜੀਅਹਿ ਰੂਪ ਰੰਗ ਕੇ  
ਵੇਸ ॥

ਕੇਤੀਆ ਕਰਮ ਭੂਮੀ  
ਮੇਰ ਕੇਤੇ ਕੇਤੇ ਧੂ  
ਉਪਦੇਸ ॥

ਕੇਤੇ ਇੰਦ ਚੰਦ ਸੂਰ  
ਕੇਤੇ ਕੇਤੇ ਮੰਡਲ ਦੇਸ ॥

*Dharam khand ka eho  
dharam.*

*Gian khand ka akhoh  
karam.*

*Kete pavan paani  
vaisantar kete kaan  
mahes.*

*Kete barme ghaarat  
gharieh roop rang ke  
ves.*

*Ketia karam bhoomi  
mer kete kete dhu  
updes.*

*Kete ind chand soor  
kete kete mandal des.*

.....Contd.

In the realm of justice, there is a set law.

In the realm of knowledge there is reason.

Innumerable are winds, waters, fires,  
*Krishnas* and *Shivas*.

Good many are *Brahmas*, who are fashion-  
 ing or creating forms, beauties,  
 colours and attires.

Numberless are the earths and the  
 mountains for learning and doing  
 virtuous deeds and numberless are  
 '*Dhruvas*' receiving instructions.

Numberless are *Indras*, the moons, the  
 suns, the universes and the countries.

.....*Contd.*

.....Contd.

ਕੇਤੇ ਸਿਧ ਬੁਧ ਨਾਥ  
ਕੇਤੇ ਕੇਤੇ ਦੇਵੀ  
ਵੇਸ ॥

*Kete sidh budh naath  
kete kete devi  
ves.*

ਕੇਤੇ ਦੇਵ ਦਾਨਵ ਮੁਨਿ  
ਕੇਤੇ ਕੇਤੇ ਰਤਨ ਸਮੁੰਦ ॥

*Kete dev daanav mun  
kete kete ratan samund.*

ਕੇਤੀਆ ਖਾਣੀ ਕੇਤੀਆ ਬਾਣੀ  
ਕੇਤੇ ਪਾਤ ਨਰਿੰਦ ॥

*Ketia khaani ketia baani  
kete paat narind.*

ਕੇਤੀਆ ਸੁਰਤੀ ਸੇਵਕ ਕੇਤੇ  
ਨਾਨਕ ਅੰਤੁ ਨ  
ਅੰਤੁ ॥ ੩੫ ॥

*Ketia surti sevak kete  
Nanak ant na  
ant. : 35 :*

.....*Contd.*

Numberless are learned sages, Buddhas, great  
yogis and numberless are the forms of  
goddesses.

Innumerable are deities, demons,  
silent sages, jewels and oceans.

Many are the forms of life, languages and  
many are the dynasties of the kings.

Countless are the men of Divine knowledge  
and countless are servants of God.  
O Nanak! there is no limit to their  
numbers.

ਗਿਆਨ ਖੰਡ ਮਹਿ ਗਿਆਨੁ	<i>Gian khand maih</i>
ਪਰਚੰਡੁ ॥	<i>gian parchand.</i>
ਤਿਥੈ ਨਾਦ ਬਿਨੋਦ ਕੋਡ	<i>Tithai naad binod kod</i>
ਅਨੰਦੁ ॥	<i>anand.</i>
ਸਰਮ ਖੰਡ ਕੀ ਬਾਣੀ	<i>Saram khand ki baani</i>
ਰੂਪੁ ॥	<i>roop.</i>
ਤਿਥੈ ਘਾੜਤਿ ਘੜੀਐ ਬਹੁਤੁ	<i>Tithai ghaarat ghariai</i>
ਅਨੂਪੁ ॥	<i>bahut anoop.</i>
ਤਾ ਕੀਆ ਗਲਾ ਕਥੀਆ	<i>Ta kia gala kathia</i>
ਨਾ ਜਾਹਿ ॥	<i>na jahe.</i>
ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ	<i>Je ko kahai pichhai</i>
ਪਛੁਤਾਇ ॥	<i>pachhutaie.</i>
ਤਿਥੈ ਘੜੀਐ ਸੁਰਤਿ	<i>Tithai ghariai surat</i>
ਮਤਿ ਮਨਿ ਬੁਧਿ ॥	<i>mat mann budh.</i>
ਤਿਥੈ ਘੜੀਐ ਸੁਰਾ	<i>Tithai ghariai sura</i>
ਸਿਧਾ ਕੀ ਸੁਧਿ ॥ ੩੬ ॥	<i>sidha ki sudh. : 36 :</i>

In the realm of knowledge, wisdom is  
triumphant.

And there, celestial music resounds  
yielding myriad joys.

Beauty is the language of the realm of  
spiritual effort.

Where forms of incomparable loveliness  
are fashioned.

The proceedings of that place cannot be  
described.

Because if any one tries, he may later repent.

There, are fashioned consciousness,  
intellect, mind and reason.

There, also are moulded anew the genius  
of the pious persons and of the men  
of minds.

ਕਰਮ ਖੰਡ ਕੀ ਬਾਣੀ

ਜੋਰੁ ॥

ਤਿਥੈ ਹੋਰੁ ਨ ਕੋਈ ਹੋਰੁ ॥

ਤਿਥੈ ਜੋਧ ਮਹਾਬਲ

ਸੂਰ ॥

ਤਿਨ ਮਹਿ ਰਾਮੁ ਰਹਿਆ

ਭਰਪੂਰ ॥

ਤਿਥੈ ਸੀਤੋ ਸੀਤਾ

ਮਹਿਮਾ ਮਾਹਿ ॥

ਤਾ ਕੇ ਰੂਪ ਨ ਕਥਨੇ

ਜਾਹਿ ॥

ਨਾ ਓਹਿ ਮਰਹਿ ਨ ਠਾਗੇ

ਜਾਹਿ ॥

ਜਿਨ ਕੈ ਰਾਮੁ ਵਸੈ

ਮਨ ਮਾਹਿ ॥

*Karam khand ki baani*

*jor.*

*Tithai hor na koi hor.*

*Tithai jodh mahabal*

*soor.*

*Tin maih Ram rahia*

*bharpoor.*

*Tithai Sita Sita*

*mehima mahe.*

*Ta ke roop na kathane*

*jaahe.*

*Na oh mareh na thaage*

*jaahe.*

*Jin kai Ram vasai*

*mann maahe.*

.....Contd.

In the realm of action, force is supreme.

There, nothing else prevails.

There, dwell very powerful warriors  
who are very brave and strong.

And within their hearts the spirit of the  
Lord remains fully filled.

They, who are fully sewn in the God's  
admiration abide there.

And their beauty cannot be narrated

They do not die and neither they can be  
beguiled.

Because in their heart God abides.

.....*Contd.*

.....Contd.

ਤਿਥੈ ਭਗਤ ਵਸਹਿ ਕੇ ਲੋਅ	<i>Tithai bhagat vaseh ke</i>
॥	<i>loa.</i>
ਕਰਹਿ ਅਨੰਦੁ ਸਚਾ	<i>Kareh anand sacha</i>
ਮਨਿ ਸੋਇ ॥	<i>mann soe.</i>
ਸਚ ਖੰਡ ਵਸੈ	<i>Sach khand vasai</i>
ਨਿਰੰਕਾਰੁ ॥	<i>Nirankaar.</i>
ਕਰਿ ਕਰਿ ਵੇਖੈ ਨਦਰਿ	<i>Kar kar vekhai nadar</i>
ਨਿਹਾਲ ॥	<i>nihaal.</i>
ਤਿਥੈ ਖੰਡ ਮੰਡਲ	<i>Tithai khand mandal</i>
ਵਰਭੰਡ ॥	<i>varbhand.</i>
ਜੇ ਕੋ ਕਥੈ ਤ ਅੰਤ ਨ	<i>Je ko kathai ta ant na</i>
ਅੰਤ ॥	<i>ant.</i>
ਤਿਥੈ ਲੋਅ ਲੋਅ ਆਕਾਰ ॥	<i>Tithai loa loa aakaar.</i>

.....Contd.

.....*Contd.*

The saints of various worlds dwell there.

They rejoice there as the true Lord  
dwells in their hearts.

In the realm of truth, the formless Lord  
abides.

Who after having created, watches His  
creations with His blessed vision.

In that realm, there are continents, worlds,  
solar systems.

And if someone tries to describe them,  
there is no limit to that.

There are countless universes and creations.

.....*Contd.*

.....Contd.

ਜਿਵ ਜਿਵ ਹੁਕਮੁ ਤਿਵੈ

ਤਿਵ ਕਾਰ ॥

ਵੇਖੈ ਵਿਗਸੈ ਕਰਿ

ਵੀਚਾਰੁ ॥

ਨਾਨਕ ਕਥਨਾ

ਕਰਤਾ ਸਾਰੁ ॥ ੩੭ ॥

*Jiv jiv hukam tivai*

*tiv kaar.*

*Vekhai vigsai kar*

*veechaar.*

*Nanak kathana*

*karara saar : 37 :*

.....Contd.

.....*Contd.*

And as ordained by Him, so are their  
functions.

The God beholds His creations and  
feels happy by contemplations over it.

O Nanak! to describe the realm of truth,  
it is too hard like iron.

ਜਤੁ ਪਾਹਾਰਾ ਧੀਰਜੁ

ਸੁਨਿਆਰੁ ॥

ਅਹਰਣਿ ਮਤਿ ਵੇਦੁ

ਹਥੀਆਰੁ ॥

ਭਉ ਖਲਾ ਅਗਨਿ ਤਪ

ਤਾਉ ॥

ਭਾਂਡਾ ਭਾਉ ਅੰਮ੍ਰਿਤੁ ਤਿਤੁ

ਢਾਲਿ ॥

ਘੜੀਐ ਸਬਦੁ ਸਚੀ

ਟਕਸਾਲ ॥

ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ

ਤਿਨ ਕਾਰ ॥

ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ

ਨਿਹਾਲ ॥ ੩੮ ॥

*Jat pahaara dheeraj*

*suniaar.*

*Aharan mat ved*

*hathiaar.*

*Bhau khalaa agan tap*

*tao.*

*Bhanda bhao amrit tit*

*dhaal.*

*Ghariai sabad sachi*

*taksaal.*

*Jin kau nadar karam*

*tin kaar.*

*Nanak nadri nadar*

*nihaal. : 38 :*

Make continence your furnace, patience  
your goldsmith.

And make understanding your anvil,  
divine knowledge your tools.

God's fear your bellows, penance your fire.

And Lord's love your pot wherein filter  
the nectar of God's name.

Thus in the true mint, divine word is  
fashioned.

This is the daily routine of those on whom  
God casts His gracious glance.

O Nanak! the merciful Master with  
His blessing gives them everlasting  
joy.

## ਸਲੋਕੁ ॥

## SALOK

ਪਵਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ

ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥

ਦਿਵਸੁ ਰਾਤਿ ਦੁਇ ਦਾਈ

ਦਾਇਆ ਖੇਲੈ ਸਗਲ

ਜਗਤੁ ॥

ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ

ਵਾਚੈ ਧਰਮੁ

ਹਦੂਰਿ ॥

ਕਰਮੀ ਆਪੋ ਆਪਣੀ ਕੇ

ਨੇੜੈ ਕੇ ਦੂਰਿ ॥

ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ

ਮਸਕਤਿ ਘਾਲਿ ॥

ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ

ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ ॥

*Pavan Guru paani pita*

*maata dharat mahat.*

*Divas raat due daai*

*daya khelai sagal*

*jagat.*

*Changiaaia buriaaia*

*vaachai dharam*

*hadoor.*

*Karmi aapo aapni ke*

*nerai ke door.*

*Jini Naam dhiaaia gae*

*masakat ghaal.*

*Nanak te mukh ujle*

*keti chhuti naal.*

## **SALOK**

*(Last Sermon)*

Air is the Guru, water the father,  
earth the great mother.

Day is the male nurse, night the female  
nurse in whose lap the entire world  
plays.

The merits and demerits shall be read  
in the presence of righteous judge.

According to their respective deeds, some  
shall be near and some distant from the  
Lord.

Those who have meditated His name and  
have departed the world after going  
through the toil of Lord's meditation.

O Nanak! their face will show joyful  
radiance and many will be  
emancipated along with them.